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A General History of Music. By Charles Burney, Mus. D. F. R. S.
Vol. II. [Continued from p. 333.]

OUR author's third chapter concerns the origin and use of the *Time-table*. And here his definitions of time, or measure in music, and opinions of its importance, are clear, and will be found instructive to musical readers and students. He introduces the subject in the following manner :

‘ In the wild attempts at extemporary Discant, though some pleasing harmonies had been found, yet but little use could be made of them, without a *Time-table* ; and when these harmonies were first written down, in Counterpoint, unless the *Organum*, or additional part, moved in notes of the same length as the plain-song, the composer had no means of expressing it, till a kind of algebra, or system of musical signs and characters to imply different portions of time, was invented.

‘ The ancients have left us no rules for rhythm, time, or accent, in music, but what concerned the words or verses that were to be sung ; and we are not certain that in high antiquity they had any melody purely instrumental, which never had been set to words, or was not formed upon poetical feet and the metrical laws of verification.

‘ Before the invention therefore of characters for Time, written music in parts must have consisted of *Simple Counterpoint*, such as is still practised in our parochial Psalmody, consisting of note against note, or sounds of equal length ; which at first was the case even in extemporary discant, as the rules given for it by Hubald, Odo, and Guido, speak of no other.

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‘ It has been already shewn in the Dissertation prefixed to the first volume, that the ancients had no other resources for time and movement in their music than what were derived from the different arrangements and combinations of two kinds of notes, - o, equivalent to a long and a short syllable. And before the use of lines there were no characters or signs for more than two kinds of notes in the church; nor, since ecclesiastical chants have been written upon four lines and four spaces, have any but the square and lozengé characters, commonly called Gregorian notes, been used in Canto Fermo.

‘ When vocal and instrumental music were separated, or rather, when instrumental, wholly emancipated from syllables, was invented, a guide and regulator of the duration of sounds, even in simple melody, became necessary; but in written discant, and florid counterpoint, indispensable.

‘ The most affecting melody consists in such an arrangement and expression of musical tones as constitute the accents and language of passion. A single sound, unconnected, or a number of sounds, of an indeterminate length, express nothing; and almost all the meaning, beauty, and energy of a series of sounds depend on the manner in which they are measured and accented. If all notes were equal in length and unmarked by any superior degree of force or spirit, they could have no other effect on the hearer than to excite drowsiness. Innumerable passages, however, of a different character and expression might be produced by a small number of notes; and by a series of such small portions of melody as these, diversified by *Measure* and *Motion*, an air, or composition might be produced, which in many particulars would resemble a discourse. Each passage, regarded as a phrase, might at least awaken in the hearer an idea of tranquillity or disquietude, of vivacity or languor.

‘ Indeed *Time* is of such importance in music, that it can give meaning and energy to the repetition of the same sound; whereas, without it, a variety of tones, with respect to gravity and acuteness, has no effect. Upon this principle it is that a drum seems to express different tunes, when it only changes the accents and measure of a single sound. And it is on this account that any instrument which marks the time with force and accuracy, is more useful in regulating the steps of a dance, or the march of an army, than one with sweet and refined tones.

‘ The invention of characters for time (says our author), was much more important to music than that of counterpoint, as it constitutes the true æra of musical independence; for till then, if melody subsisted, it was entirely subservient to syllabic laws.

‘ Soon after this epoch music became free and independent, perhaps to a licentious degree, with respect to *vocal music*: but instrumental in parts, and in florid Counterpoint, certainly could not subsist without a well-regulated measure, and a more minute and subtle division of time than could be derived from that of long and short syllables.

‘ I know

“ I know that many of the learned think the *Liberty* music acquired at this memorable revolution has often been abused by her sons, who are frequently *Enfans gâtés*, riotous, capricious, ignorant, licentious, and enthusiastic; and that whenever poetry is at their mercy they are more in want of instruction and restraint than the most wild and ignorant school-boys: this perhaps is true, as far as concerns grave and sublime poetry in the hands of injudicious composers: but that poetry, truly lyric, is *constantly* injured by melody, none, but those who are both unable and unwilling to feel its effects, will aver. I could instance innumerable scenes of the admirable Metastasio, which, however beautiful in themselves, have been rendered far more affecting and impassioned, both by the musical composer and performer. To these I could add many English accompanied-recitatives, and airs, in Handel's Oratorios, where even prose has received additional dignity and energy from lengthened tones: and none who ever heard the late Mrs. Cibber sing “Return, O God of Hosts,” or “He was despised and rejected,” whose ears could vibrate, or whose hearts could feel, would dispute the point. And still, to go a little farther back, I would rest the decision upon the productions of a composer of our own country, in our own language, who seldom was so fortunate as to have words to set that were either elegant, sublime, or truly lyric; I mean Henry Purcell, whose style is now unfashionable, and whose melodies are uncouth and ungraceful; yet few can hear his *Mad-Bess* well sung, without being infinitely more affected than by merely reading that melancholy monologue as a poem.

‘ Indeed music, considered abstractedly, without the assistance, or rather the shackles of speech, and abandoned to its own powers, is now become a rich, expressive, and picturesque language in itself; having its forms, proportions, contrasts, punctuations, members, phrases, and periods.’

Divisions, in Ecclesiastical singing, are proved by our author to be of very high antiquity. What he says on this subject is very curious.

‘ In singing, many sounds applied to one syllable constitute a *Division*, *Volée*, *Roulade*, *Volata*, *Passaggio*; and in playing upon an instrument, a rapid succession of sounds without a rest, or slow note, has generally the same appellation. Such as are chiefly pleased with grave and sober music censure those flights, as capricious, unmeaning, and trivial. Others are, however, captivated by them, when executed with precision, and regard them as proofs of the composer's invention, and the performer's abilities. And it is perhaps a popular prejudice to imagine that all such inflexions are absurd, and ill placed, even in a slow and plaintive melody. On the contrary, when the heart is much moved and affected, the voice can more easily find sounds to ex-

press passion, than the mind can furnish words ; and hence came the use of interjections and exclamations in all languages. It is no less a prejudice to assert, that a Division is *always* proper on a favourable word or syllable, without considering the situation of the finger, or the sentiment he has to express.'

In the fragments of ancient notation which have been preserved, groups of notes, which in modern musical language would be called *divisions*, are given to particular words at the end of a verse or sentence ; and in one of these, of the eleventh century, which has been decyphered by Walther, the different notes or sounds applied to the second syllable of the word *sanantur*, amount to near seventy.

* *Divisions*, says Dr. Burney, were unknown to the ancients, who never allowed more than two notes to a syllable ; but with them, as has already been observed, music was a slave to language, and at present it is become a free agent. When the words of an air are divided, repeated, and transposed at the pleasure of the composer, though they stop the narration, they either paint an idea in different colours, or enforce a sentiment upon which the mind wishes to linger. And the different phrases of an air are only reiterated strokes of passion ; for it is by these repetitions and redoubled efforts that an expression, which at first is heard with tranquility, disturbs, agitates, and transports the hearers. But whether this reasoning be allowed or no, Divisions were certainly first practised in the church, even in Canto Fermo, where the *Periclefis* and the *Neuma* have long been admitted, and where their use is still allowed.

* Roman Catholics authorise this custom by a passage in St. Augustine, which says, that when we are unable to find words worthy of the Divinity, we do well to address him with confused sounds of joy and thanksgiving : " For to whom are such extratic sounds due, unless to the Supreme Being ? and how can we celebrate his ineffable goodness, when we are equally unable to adore him in silence, and to find any other expressions for our transports than inarticulate sounds ?"

* This licence prevailed even in the time of Guido, to whom some attribute the invention of the *Neuma*, for which he gives rules in his *Micrologus*. But it seems as if the perfection of *figurative Counterpoint*, and the invention of Fugues, had utterly diverted the attention of the composer, performer, and public, from poetry, propriety, and syllabic laws ; to this may be added the use of the Organ in accompanying the service of the church, which, according to Dante, rendered the words that were sung difficult to be understood. Indeed, when Harmony was first cultivated, and began to charm the ears of mankind, verse was so rude in the new and unpolished languages, that it wanted some such sauce as Harmony to make it palatable. And at the revival of letters, when poetry began again to flourish,
Melody

Melody was so Gothic and devoid of grace, that good poets disdained its company or assistance; and we find that the verses of Dante, Ariosto, and Tasso, supported themselves without the aid of music, as musical compositions in counterpoint seem to have done without poetry. It was the cultivation of the musical drama that once more reconciled the two sisters; however, their leagues of friendship are but of short duration, and like a froward couple whose dispositions too rarely coincide, it is

“ Sometimes my plague, sometimes my darling,
Kissing to-day, to morrow snarling.”

But as I shall hereafter have frequent occasions to speak of the abuse of Harmony to the injury of Melody, and of both to the utter ruin of Lyric Poetry, I shall now proceed to trace the invention of musical characters for time.

‘ The benefit conferred on music by the invention of a Time-table, which extended the limits of ingenuity and contrivance to the utmost verge of imagination, must long have remained unknown to the generality of musicians and musical writers, or more care would have been taken to record some few memorials concerning its author. But when the age and cotemporaries of a man of letters or science are known, the curiosity of most readers is satisfied; for a life spent in the perusal and composition of books, in quiet and obscurity, furnishes but few circumstances that can interest the busy part of mankind. The efforts of the mind in retirement, however great may be the objects with which it is occupied, admit of no description; while an active life, ostensibly employed in the service of a state or any order of society, supplies the biographer with materials of easy use, and, if well arranged, and interwoven, such as are welcome to all readers.’

The invention of musical *characters for Time*, which has been so long given to *John de Muris*, our diligent author obliges *de Muris* himself to restore to *Franco* of Cologne, who flourished from the year 1047 to 1083, at which time he is recorded to have filled the charge of magister or scholastic of Liege. The lights which Dr. Burney has thrown upon the subject of this invention are truly curious: for he has not only found in the Vatican Library a musical MS. written by John de Muris (*Compendium Joannis de Muribus*, N^o 1146,) in which he ascribes to Franco the invention of musical characters for Time (*Magister Franco, qui invenit in Cantu Mensuram figurarum*;) but another passage in a MS. by Marchetto da Padua (*Lucidarium in Arte Musice planæ*) written 1274, in which he is cited as a writer upon *measure*; and lastly has found the musical writings of Franco himself, in the Bodleian Library at Oxford (N^o 842. f. 49.) of which he has given an abstract, and critical remarks on particular passages, which imply great knowledge of the subject. Our author concludes his account of this writer's tract on Time in the following manner.

‘Whoever compares the notation of Franco with that of Guido, or any writer of the eleventh or twelfth centuries, must be greatly astonished at its method, simplicity, and clearness. For though he uses but three characters, or distinct forms of notes, yet those, with their several properties of prolation and diminution, furnished a great variety of measures and proportions. And if, with improvements in notation and harmony, he be allowed to have suggested the *Bar*, and the *Point* of augmentation, the benefits he has conferred upon practical music will entitle him to a very conspicuous and honourable place among the founders and legislators of the art. Indeed, I have been able to find no considerable improvements in the *Time-table* between the eleventh and the fourteenth century; when the chief merit of several authors in the *Cantus Mensurabilis*, whose names and writings are come down to us, was to dilute the discoveries of Franco, and pour water on his leaves.

‘More pains have been taken, says our author, to point out and explain the musical doctrines of Guido and Franco than of any other theorists of the middle ages; their tracts having been regarded as original institutes, which succeeding writers have done little more than copy or comment. John Cotton is the commentator of Guido, as Robert de Handlo is of Franco; and John de Muris, in his *Speculum Musicae*, is little more. However, in the succeeding century, Prosdocimus de Beldemandis wrote an exposition of the doctrines contained in the *Practica Mensurabilis Cantus* of John de Muris: and thus we go on from age to age, reviving old opinions, and adding little to the common and limited stock of human knowledge! It is humiliating to reflect, that the discoveries of one age barely serve to repair the losses of another; and that while we imagine ourselves advancing towards perfection, we seem, like muffled horses in a mill, but pursuing the same circle!’

We have next an entertaining account of the celebrated musical writer, John de Muris, and his works which are still preserved in manuscript, and which Dr. Burney seems to have taken infinite pains to discover and consult in the several great public libraries of Europe, particularly those at Rome, Paris, and Oxford. *De Muris* flourished from 1321 to 1345, ‘and though he has no title to the *first invention* of the *Time-table*, (says our author), he must certainly have been a great benefactor to practical music by his numerous writings on the subject, which doubtless threw new lights upon the art, as may be better imagined now from the gratitude of his successors, by whom he is so frequently quoted and commended, than from the writings themselves, which *Time*, to whom he was supposed to have been so great a friend, has rendered totally useless, and almost unintelligible.’ Of the famous *Speculum Musicae*, or *Mirror of Music*, which is the principal and most ample of all the musical writings of John de Muris, and which Rousseau
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and Dr. Burney have been so intrepid as to attack and cite in the original, preserved only in the king of France's library at Paris, our author says, that

‘ Notwithstanding all the nice and subtle divisions and subdivisions of his seven books into nine hundred and seventeen chapters, the practical musician would at present profit but little from the study of them, as almost all the doctrines contained in the first five books are speculative, and as such may be found in Ptolemy, Boethius, and other ancient authors, whom almost all the musical writers of later times have copied in pure pedantry, without understanding themselves what they read, and consequently without conveying any useful science to their readers by what they have written. It is only in the two last books that de Muris condescends to speak of the *Practical Music* of his own times: in the sixth book he treats of the Ecclesiastical Tones, Notation, and Chants, which John Cotton and Walter Odington had done before; and in the seventh he defines *Cantus Mensurabilis*, Discant, Moods, Characters of the different duration of Sounds, as the *Long*, *Breve*, *Semi-breve*, and their perfection and imperfection. Here he employs several chapters in refuting such as have disputed his doctrines; and lastly, he draws a parallel between the music of the ancients and that of the moderns, in order to ascertain their several degrees of perfection.

‘ It is in mere charity to the curious in musical antiquities that I have bestowed so much pains in examining and describing this book; which, though of difficult access, and more difficult perusal, might tempt them from the celebrity of the author, to explore its dark regions, and impair their eyes and patience in search of scientific treasures, which it does not contain.’

Dr. Burney next proceeds to give an account of another early writer on music, *Phillippus de Vitriaco*, whom he imagines to have been *Philippe de Vitri*, bishop of Meaux, who died in 1351*. This author ‘ was not only one of the most an-

* Moreri tells us that this prelate was likewise a poet; that he translated Ovid's *Metamorphoses* into French verse; that he is mentioned by Gaces, or Galton de Vignes, his contemporary, who wrote *Le Roman des Oiseaux*; and that a Letter is still subsisting which Jean de Muris (not Munis) a celebrated *astrologer* of the same century addressed to him.

‘ Judicial astrology, says Dr. Burney, was then the reigning folly of philosophers and learned men. Robert the Good, king of Sicily, so renowned for wisdom and science, that Boccaccio called him the wisest prince who had reigned since king Solomon, sent his *predictions* to his cousin king Philip de Valois, then at war with our Edward the Third. Indeed most of the musical writers of those times studied the stars, perhaps for the sake of *Spherical Music*; and as the tonfior and surgeon were long united in this country, so we find music and astrology constant companions. Walter Odington, of Evesham in Worcestershire, is said to have been “an able astrologer and musician.” The same is said of Simon Tunsted, and Theinred, of Dover.’

cient writers on Counterpoint, but the reputed inventor of the *Minim*, and a composer of *Motets*, which have been very much celebrated by old musical writers.' Here we an historical account of *Motets*, from their first admission into the church, to the present time.

We have next a specimen of the wretched counterpoint that was used in religious houses four hundred years ago, that is, about the year 1374; as well as of *Neumæ*, or divisions, with which the good monks were allowed to solace themselves on festivals: *pro festivatum ratione*.

Our author's reflexions on the harmony of this period, and of the transient state of music in general, at all times, are so true and philosophical, that we cannot help thinking our readers, who interest themselves in the subject, will be obliged to us for giving them entire.

' This Discant is too contemptible for criticism; there is in it neither measure nor harmony: indeed, almost the only concords to be found in it are 5ths and 8ths, and those generally in succession. None of the rules of Franco, Vitriaco, or John de Muris, are observed, to which the composer seems to have been an utter stranger. Only three kinds of characters are used: the Long, Breve, and Semibreve; and these are all *full*, and *black*, as *white*, *open* notes were not yet in use.

' Franco's Discant shews that there was much better harmony known at a very early period after Guido than had been practised in the church under the title of *Organizing*.

' New attempts at deviation from the old *Diaphonics* were long kept out of the church, if we may judge by the *Motets* and other written Discants that have been preserved in convents and ecclesiastical archives, produced in times when secular music was much improved. The scanty rules given by de Muris, Vitriaco, and others of the fourteenth century, had they been known or followed, would have taught Contrapuntists how to use *Concords* at least less offensively than seems to have been done by the ecclesiastics, who could think such Discant as that we have been mentioning worthy of admission into the divine offices.

' If the church had never suffered such wretched compositions as these to enter its pale, who could have languished for them? or, when better were invented, if she had been hasty to excommunicate and anathematize these, who would have thought her power abused? but that she ever should have allowed such jargon to disgrace her temples, or pollute the sacred service, and should long prohibit the use of better harmony, when better was found, must make the profane doubt of the infallibility of those councils by whose decrees the one was received, and the other rejected.

' But the cultivators of Melody and Counterpoint in general were now feeling their way in utter darkness, as to the musical laws

laws which have been since established, and in favour of which habitude has so much prejudiced our ears, that we wonder how any other arrangement or combination of sounds could ever be tolerated than that to which we are accustomed.

‘ It is perhaps nearly the same with respect to the combination of letters in the structure of words, and arrangement of sentences; and the Euphony of language, though not in itself ideal and arbitrary, is as temporary and local to the ears of those that are accustomed to it as the arrangement of sounds in Melody, and their combination in Harmony. Whoever should now chuse to converse at St. James’s in the language of Chaucer, which was that of the court in his time, would not only be thought rude and savage, but a lunatic. It is by small and imperceptible degrees that a new-formed language or melody is polished; we see and hear nothing but what is within point-blank of our senses; and by accommodating ourselves to the degree of perfection which surrounds us, we imagine that but little more can be acquired by posterity than what we have attained.

‘ There is indeed a period at which a language might be wished to remain stationary, as fewer liberties are allowed in speech than melody, which, a few tonal and fundamental laws excepted, is abandoned to all the caprice and vagaries of imagination. But that the immutable laws of *Harmony* should be subject to the vicissitudes of fashion is wonderful: for it seems as if the Concords which we now call perfect, of Unison, Octave, 4th, and 5th, must *always* have been Concords, and that 3ds and 6ths, though nominally imperfect, must *ever* have been grateful to creatures organized like ourselves; but, on the contrary, it has appeared in the course of this work, that almost every Concord, whose coincidence and perfection are open to mathematical demonstration, has had its period of favour. When men became fatiated with the monotony of Unisons and Octaves, the 4th for many ages was the favourite interval and consonance among the Greeks; and in the middle ages, during the infancy of Counterpoint, sometimes it was most fashionable to organize by a succession of 4ths, and sometimes of 5ths; to *Diatessaronare* and *Quintoier*, as was in vogue by turns. Then 3ds were received among auricular sweet-meats of the most piquant kind, which every subsequent age has so much contributed to refine and perfect, that there seems little probability that the inhabitants of Europe will soon be cloyed with them. In Corelli’s time a chain of 7ths, regularly prepared and resolved, was thought necessary to combine Harmony, and ornament almost every composition: 9ths, accompanied by 3ds, and 4ths by 5ths, abounded in every page of that period; whereas now the 9th is seldom seen without a 4th or 7th, and the 4th is constantly observed to prefer the 6th for its companion, to its old crony the 5th: a new association too has, of late years, been formed between the $\frac{7}{2}$, of which former times can give no example. All which circumstances evidently

evidently prove that there is a *mode* and *fashion* in *Harmony*, as well as *Melody*, which contribute to render the favour of musical compositions so transient; and when we reflect upon the various powers of voices, instruments, and performers, on which the perfect execution of every musical composition depends, but little hope can remain to the artist that his productions, like those of the poet, painter, or architect, can be blest with longevity!

[*To be continued.*]

Cecilia, or, Memoirs of an Heiress. 5 vols. 12mo. 15s.
T. Payne and Son.

IN this elegant performance the incidents are ingeniously contrived, and artfully conducted; the characters are natural, well drawn, and well supported; the style, in general, easy, correct, and agreeable: it is amusing, interesting, and instructive; draws us on insensibly from page to page, and keeps up our constant attention from beginning to end. It is supposed to be written by miss Burney, author of *Evelina*, and daughter of the ingenious Dr. Burney, so well known in the literary world by his excellent *History of Music*.

Having prepared our readers for the pleasure which they will receive in the perusal of these volumes, we shall lay before them a brief sketch or outline of the contents.

Cecilia Beverley, the heroine of the tale, whom the author represents as possessed of every female accomplishment, is left an heiress to ten thousand pounds, together with an estate of three thousand pounds per annum, when she is of age, with no other restriction than that of annexing her name, if she married, to the disposal of her hand and her riches. The management of her fortune, and the care of her person, are committed to three guardians; Mr. Harrel, a spendthrift; Mr. Briggs, a miser; and Mr. Delvile, a man of high birth and character, valuing himself most immoderately on his rank and family. With the first of these, Mr. Harrel, *Cecilia* takes up her residence for a few months before her coming of age. Mr. and Mrs. Harrel's manner of life is accurately and minutely described: they spend their time in a fashionable round of dissipation, riot, and extravagance. Harrel, at length, after putting his amiable ward to the greatest distress, by drawing money from her, which she borrowed for him, on the credit of her future fortune, destroys himself. This event obliges *Cecilia* to change her place of residence: and it being impossible to live with the miser, Briggs, she has recourse to her other guardian, Delvile; goes to his house, where a reciprocal passion is commenced between her and his son, young Delvile.

vile. Mrs. Delvile is described as a lady of very high breeding and refined sentiments, with scarce any fault or weakness but that of ridiculous family-pride, which she derives from, and shares with her imperious husband, and which inclines her to break off the connexion between her son and Cecilia, for whom, notwithstanding, she retains the highest regard. The change of name mentioned in the will that bequeathed to Cecilia her ample fortune, was an insurmountable obstacle in the eyes of the proud Delviles who, though the money would have been very agreeable and convenient to them, would never consent to the ignominy of changing the family-name. This is the great hinge on which the whole novel turns, and the cause of all the heroine's distress. Duty, spirit, and fortitude, on young Delvile's side, combating love, happiness, and inclination, each conquering alternately, and alternately each vanquished. Irritated by repeated indignities, and uncertain of her lover's affection, Cecilia quits Mr. Delvile's house, and goes to Mrs. Charlton's, an old friend in the country, where young Delvile surprises her by a visit: they frankly declare their mutual passion, and he urges her strongly to an immediate and secret marriage, to which she very reluctantly consents; comes to London for that purpose, and goes to church, where, after the marriage-ceremony is begun, it is suddenly interrupted; for when the priest came to the adjuration, 'if any man, &c. let him now speak,' a female voice called out 'I do!' and rushing from a pew, glided out of the church, unknown. This breaks off the nuptials, and the parties return home unmarried. The affair, however, comes soon to the ear of the Delviles: she promises Mrs. Delvile never to see her son more, and flies from him: he discovers her retreat, renews his addresses, and, as the only possible means of settling matters amicably with his proud parents, proposes to her that she should entirely relinquish her estate of three thousand pounds per annum, of which she had just taken possession, as the only condition upon which his mother would consent to the match. Cecilia agrees to the proposal; but at the same time informs Delvile, that she had dissipated the ten thousand pounds, which she inherited, exclusive of that left by her uncle, and consequently had no fortune. Delvile, notwithstanding, persists in his resolution to marry her: they go to town; and, Mrs. Delvile yielding to their mutual solicitations, are, without the consent of the father, privately married, and immediately separate. Old Delvile, still inexorable, and prejudiced against Cecilia, who had been misrepresented to him, refuses her admittance into his house, and treats them both with the utmost contempt and inhumanity; but being at last prevailed on, by the interposition of a friend,

to see his son, he finds Cecilia in a state of insanity. Her situation deeply affects him; and being soon after convinced of her innocence, and sensible of her merit, he forgives them both, takes them into his own house, and all ends happily.

This is a rough sketch of the general plan, in which we have taken no notice of the subordinate incidents, the several schemes of Cecilia's admirers to prevent her union with Delvile, or the various characters which perform the underparts of the drama. It may be necessary, however, to observe, that the listless and fastidious insipidity of Meadows, the affected loquacity of miss Harolles, the dark-designing penetration of Monckton, the sarcastic intelligence of Gosport, the mean-spirited absurdity of Mrs. Belfield, and the romantic sensibility of her daughter Henrietta, are delineated with skill, and preserved with consistency.

One of the most difficult tasks which a novel-writer has to perform, is the invention and proper colouring of new characters: in this miss Burney has been successful. Mr. Briggs, the miser, happily contrasted with the extravagant Harrel, is admirably portrayed, and well supported throughout the whole work. But the tender part of our readers will, we imagine, be more pleased with the interesting and pathetic: we will give them, therefore, a love-scene, which we think cannot be unacceptable.

‘ The spirits of Cecilia, however, internally failed her: she considered her separation from Delvile to be now, in all probability, for life, since she saw that no struggle either of interest, inclination, or health, could bend him from his purpose; his mother, too, seemed to regard his name and his existence as equally valuable, and the scruples of his father she was certain would be still more insurmountable. Her own pride, excited by their's, made her, indeed, with more anger than sorrow, see this general consent to abandon her; but pride and anger both failed when she considered the situation of his health; sorrow, there, took the lead, and admitted no partner: it represented him to her not only as lost to herself, but to the world; and so sad grew her reflections, and so heavy her heart, that, to avoid from Mrs. Charlton observations which pained her, she stole into a summer-house in the garden the moment she had done tea, declining any companion but her affectionate Fidel.

‘ Her tenderness and her sorrow found here a romantic consolation, in complaining to him of the absence of his master, his voluntary exile, and her fears for his health: calling upon him to participate in her sorrow, and lamenting that even this little relief would soon be denied her; and that in losing Fidel no vestige of Mortimer, but in her own breast, would remain; “Go, then, dear Fidel,” she cried, “carry back to your master all

that nourishes his remembrance! Bid him not love you the less for having some time belonged to Cecilia; but never may his proud heart be fed with the vain glory, of knowing how fondly for his sake she has cherished you! Go, dear Fidel, guard him by night, and follow him by day; serve him with zeal, and love him with fidelity;—oh that his health were invincible as his pride!—there, alone, is he vulnerable——”

‘Here Fidel, with a loud barking, suddenly sprang away from her, and, as she turned her eyes towards the door to see what had thus startled him, she beheld standing there, as if immovable, young Delvile himself!

‘Her astonishment at this sight almost bereft her of her understanding; it appeared to her super-natural, and she rather believed it was his ghost than himself. Fixed in mute wonder, she stood still though terrified, her eyes almost bursting from their sockets to be satisfied if what they saw was real.

‘Delvile, too, was some time speechless; he looked not at her, indeed, with any doubt of her existence, but as if what he had heard was to him as amazing as to her what she saw. At length, however, tormented by the dog, who jumped up to him, licked his hands, and by his rapturous joy forced himself into notice, he was moved to return his caresses, saying, “Yes, dear Fidel! you have a claim indeed to my attention, and with the fondest gratitude will I cherish you ever!”

‘At the sound of his voice, Cecilia again began to breathe; and Delvile having quieted the dog, now entered the summer-house, saying, as he advanced, “Is this possible!—am I not in a dream?—Good God! is it indeed possible!”

‘The consternation of doubt and astonishment which had seized every faculty of Cecilia, now changed into certainty that Delvile indeed was present, all her recollection returned as she listened to this question, and the wild rambling of fancy with which she had incautiously indulged her sorrow, rushing suddenly upon her mind, she felt herself wholly overpowered by consciousness and shame, and sunk, almost fainting, upon a window-seat.

‘Delvile instantly flew to her, penetrated with gratitude, and filled with wonder and delight, which, however internally combated by sensations less pleasant, were too potent for controul, and he poured forth at her feet the most passionate acknowledgments.

‘Cecilia, surprised, affected, and trembling with a thousand emotions, endeavoured to break from him and rise; but, eagerly detaining her, “No, loveliest miss Beverley,” he cried, “not thus must we now part! this moment only have I discovered what a treasure I was leaving; and, but for Fidel, I had quitted it in ignorance for ever.”

“Indeed,” cried Cecilia, in the extremest agitation, “indeed you may believe me Fidel is here quite by accident.—Lady Honoria

Honorina took him away,—I knew nothing of the matter;—she stole him, she sent him, she did every thing herself.”

“O kind lady Honorina!” cried Delvile, more and more delighted, “how shall I ever thank her!—And did she also tell you to care for and to cherish him?—to talk to him of his master——”

“O heaven!” interrupted Cecilia, in an agony of mortification and shame, “to what has my unguarded folly reduced me!” Then again endeavouring to break from him, “Leave me, Mr. Delvile,” she cried, “leave me, or let me pass!—never can I see you more!—never bear you again in my sight!”

“Come, dear Fidel!” cried he, still detaining her, “come and plead for your master! come and ask in his name who now has a proud heart, whose pride now is invincible!”

“Oh go!” cried Cecilia, looking away from him while she spoke, “repeat not those hateful words, if you wish me not to detest myself eternally!”

“Ever-lovely miss Beverley,” cried he, more seriously, “why this repentment? why all this causeless distress? Has not my heart long since been known to you? have you not witnessed its sufferings, and been assured of its tenderness? why, then, this untimely reserve? this unabating coldness? Oh why try to rob me of the felicity you have inadvertently given me! and to sour the happiness of a moment that recompenses such exquisite misery!”

“Oh Mr. Delvile!” cried she, impatiently, though half softened, “was this honourable or right? to steal upon me thus privately—to listen to me thus secretly——”

“You blame me,” cried he, “too soon; your own friend, Mrs. Charlton, permitted me to come hither in search of you;—then, indeed, when I heard the sound of your voice—when I heard that voice talk of Fidel—of his master——”

“Oh stop, stop!” cried she; “I cannot support the recollection! there is no punishment, indeed, which my own indiscretion does not merit,—but I shall have sufficient in the bitterness of self-reproach!”

“Why will you talk thus, my beloved miss Beverley? what have you done,—what, let me ask, have I done, that such infinite disgrace and depression should follow this little sensibility to a passion so fervent? Does it not render you more dear to me than ever? does it not add new life, new vigour, to the devotion by which I am bound to you?”

“No, no,” cried the mortified Cecilia, who from the moment she found herself betrayed, believed herself to be lost, “far other is the effect it will have! and the same mad folly by which I am ruined in my own esteem, will ruin me in yours!—I cannot endure to think of it!—why will you persist in detaining me?—You have filled me with anguish and mortification,—you have taught me the bitterest of lessons, that of hating and contemning myself!”

"Good heaven," cried he, much hurt, "what strange apprehensions thus terrify you? are you with me less safe than with yourself? is it my honour you doubt? is it my integrity your fear? Surely I cannot be so little known to you; and to make protestations now, would but give a new alarm to a delicacy already too agitated.—Else would I tell you that more sacred than my life will I hold what I have heard, that the words just now graven on my heart, shall remain there to eternity unseen; and that higher than ever, not only in my love, but my esteem, is the beautiful speaker.—"

"Ah no!" cried Cecilia, with a sigh, "that, at least, is impossible, for lower than ever is she sunk from deserving it!"

"No," cried he, with fervour, "she is raised, she is exalted! I find her more excellent and perfect than I had even dared believe her; I discover new virtues in the spring of every action; I see what I took for indifference, was dignity; I perceive what I imagined the most rigid insensibility, was nobleness, was propriety, was true greatness of mind!"

Cecilia was somewhat appeased by this speech; and, after a little hesitation, she said, with a half smile, "Must I thank you for this good-nature in seeking to reconcile me with myself?—or shall I quarrel with you for flattery, in giving me praise you can so little think I merit?"

"Ah!" cried he, "were I to praise as I think of you! were my language permitted to accord with my opinion of your worth, you would not then simply call me a flatterer, you would tell me I was an idolater, and fear at least for my principles, if not for my understanding."

"I shall have but little right, however," said Cecilia, again rising, "to arraign your understanding while I act as if bereft of my own. Now, at least, let me pass; indeed you will greatly displease me by any further opposition."

"Will you suffer me, then, to see you early to-morrow morning?"

"No, sir; nor the next morning, nor the morning after that! This meeting has been wrong, another would be worse; in this I have accusation enough for folly;—in another the charge would be far more heavy."

"Does miss Beverley, then," cried he gravely, "think me capable of desiring to see her for mere selfish gratification? of intending to trifle either with her time or her feelings? no; the conference I desire will be important and decisive. This night I shall devote solely to deliberation; to-morrow shall be given to action. Without some thinking I dare venture at no plan;—I presume not to communicate to you the various interests that divide me, but the result of them all I can take no denial to your hearing."

Cecilia, who felt when thus stated the justice of his request, now opposed it no longer, but insisted upon his instantly departing.

"True,"

“ True,” cried he, “ I must go!—the longer I stay, the more I am fascinated, and the weaker are those reasoning powers of which I now want the strongest exertion.” He then repeated his professions of eternal regard, besought her not to regret the happiness she had given him, and after disobeying her injunctions of going till she was seriously displeased, he only stayed to obtain her pardon, and permission to be early the next morning, and then, though still slowly and reluctantly, he left her.’

The conversation between Mrs. Delvile, her son, and Cecilia, in the fourth volume, exhibits a delicate and distressful scene. There are many other passages in this work, particularly in the two last volumes, which demand our warmest approbation. We will not, however, anticipate the reader’s pleasure by many quotations, but refer them to the perusal of *Cecilia* in their closets.

Though the performance before us has many beauties, as our readers must perceive by the extract which we have given, it is not without a few blemishes and defects : amongst these is, in our opinion, its extraordinary length. If the five volumes had been reduced to four, the circle, though smaller, would have been more complete ; and there are some conversations in the course of the work, which, perhaps, might have been shortened. The harangues of Mrs. Belfield, however natural, as well as the dialogues of Mr. Hobson and Mr. Simkins, though humorous and characteristic, seem to interrupt more interesting business. Cecilia’s conduct, in sacrificing so large a fortune to gratify the pride of the Delvile family, is an example which we would by no means wish to propose as an object of imitation for the fair sex : nor do we entirely approve of the conclusion, as we are of opinion that the pride and ostentation of old Delvile ought, in justice, to have been punished ; and the haughty slave convinced of his folly, by feeling in his own person the destructive consequences of his inhumanity.

The few blemishes we have discovered seem, however, to proceed from an ebullition of genius, and a facility of composition ; and it is proper to observe, that the purest lessons of morality are every where inculcated, and no improper scenes presented to the reader ; a fault which may be too often discovered in the most celebrated novel-writers.

Upon the whole, we think it but justice to class this work among the first productions of the kind ; and recommend it to our readers as worthy their attention, and replete with instruction and rational amusement.

Antient Metaphysics, Vol. II. [Concluded, from p. 348.]

WHEN Butler endeavoured to advance the character of his hero, as a metaphysician, he summed up the whole in — But it would be heresy to change his words,
 ‘ He knew what’s what, and that’s as high
 As metaphysic wit can fly.’

Our more subtle author leaves this plain road, this perfection of knowlege, to advance into the region of doubts, conjectures, and paradoxes.—He will neither permit us to ‘ see with our eyes, hear with our ears, or understand with our heart.’ The whole order of nature must submit to an hypothesis, to an airy phantom which deludes, to an ignis fatuus which misleads.

It has been the great aim of those metaphysicians, who have attributed many of the operations of the human machine to the guidance and direction of an intelligent mind, to detect this supreme governess in her separate operations. It is inconsistent with her dignity to be continually confined in this gross earthly machine, even for the temporary period of its existence, without her distinct excursions, and peculiar exertions. In fact, if this subject remain obscure, the subtilty of human wit, the acuteness of the brightest understanding, is misemployed in accumulating other arguments, and obviating other objections. If the mind is the supreme ruler; if it consults, in every circumstance, the health of the body; and, if the several functions are not, very generally, the *necessary* consequence of the external impressions, we must sometimes find the mind disengaged from the connexion, and meet with operations peculiarly her own.

Philosophers have long felt this difficulty, and from Aristotle to Stahl and to Hartley, this subject has employed their attention. It is not surprising that our author has entered into it with the spirit of a knight-errant, eager to defend the perfections of his mistress; and he has performed his task with dexterity and spirit. His views on the subject of innate ideas, are, in some measure, an introduction to the discussion; but it will be at once obvious, that they can really lend it very little assistance. If ideas are the natural furniture, the original property of the mind, we should expect those which are *not* suggested by external objects, to be equally numerous and vivid with those which are conveyed to it through the media of sense. But the former are very few, those few are doubtful, very similar to ideas which are abstract, and originally derived from sensible objects; equally faint and equally fallacious. It was necessary to

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shew, that the mind could, of itself, suggest ideas which could have no sensible archetype; that, when the incumbrance of flesh, or its connexion with it, was weakened, it could exert itself with redoubled energy, and dazzle the imagination by the brilliancy of its wit, or captivate the attention by the solidity of its judgments. We have indeed many wonderful histories of speeches of dying persons, of their advice, and even their prophecies. But these are delusive; we hear, with reverence, the last directions of our friends, and attend to them with an awful respect; we stamp on them an imaginary value; and what may have been insignificant, we think solid; and what is really sagacious, we consider as oracular. We have attended very closely to this subject, and the result of all our observations has been, that the mind and body, apparently, decay together. This might draw us, however, into larger discussions than our author at present authorizes: his arguments chiefly relate to the former circumstances, and he thinks the operations of the mind are to be found distinct in dreams, or rather night-walking, and instinct.

He introduces this subject in the fourth chapter of the fourth book, by some observations on the distinctions of causes. These are well known to the logical student; but their chief use, in their present situation, is to shew, that obstacles to the exertion of any function, cannot be styled a cause. This indeed may be readily allowed; but, when he adds, that the eyes are not even the instrumental cause of seeing, or the ears of hearing, but merely loop-holes, windows at which the soul looks out, without the impediment of this terrestrial covering, we cannot so patiently acquiesce. The learned author surely is aware that, but for the refraction of the rays by the organs of sight, no object could be formed on the retina, and no idea conveyed. He must be aware, that narcotic effluvia, directed to that part, without adding any new fleshly impediment, can destroy the power of the nerve of the eye, and not affect the mind. But he goes on to shew a very extraordinary instance of its distinct operations.

‘It was communicated, says he, to me in a letter from the late Mr. Hans Stanley, a gentleman well known both to the learned and political world, who did me the honour to correspond with me upon the subject of my first volume of metaphysics. I will give it in the words of that gentleman. He introduces it, by saying, that it is an extraordinary fact in the history of mind, which he believes stands single, and for which he does not pretend to account; then he goes on to narrate it. “About six and twenty years ago, when I was in France, I had an intimacy in the family of the late marechal de Montmorenci de Laval. His son, the comte de Laval, was married to mademoiselle de Maupeaux,

peaux, the daughter of a lieutenant-general of that name, and the niece of the late chancellor. This gentleman was killed at the battle of Hastenbeck; his widow survived him some years, but is since dead.

‘ The following fact comes from her own mouth. She has told it me repeatedly. She was a woman of perfect veracity, and very good sense. She appealed to her servants and family for the truth: nor did she, indeed, seem to be sensible that the matter was so extraordinary as it appeared to me. I wrote it down at the time; and I have the memorandum among some of my papers.

‘ The comtesse de Laval had been observed, by servants who sat up with her on account of some indisposition, to talk in her sleep a language that none of them understood; nor were they sure, or, indeed, herself able to guess, upon the sound’s being repeated to her, whether it was or was not gibberish.

‘ Upon her lying-in of one of her children, she was attended by a nurse, who was of the province of Brittany, and who immediately knew the meaning of what she said, it being in the idiom of the natives of that country; but she herself, when awake, did not understand a single syllable of what she had uttered in her sleep, upon its being retold her.

‘ She was born in that province, and had been nursed in a family where nothing but that language was spoken; so that, in her first infancy, she had known it, and no other; but, when she returned to her parents, she had no opportunity of keeping up the use of it; and, as I have before said, she did not understand a word of Breton when awake, though she spoke it in her sleep.

‘ I need not say that the comtesse de Laval never said, or imagined, that she used any words of the Breton idiom, more than were necessary to express those ideas that are within the compass of a child’s knowledge of objects.’

Our author, in his explanation, recurs to the distinction between dreaming and night-walking; the former is a natural state, and the latter a disease. In the former we only recollect what we may have heard; in the latter we may perceive things which we have never known, or recover those things which we have forgotten. After some other distinctions, he goes on to account for this extraordinary fact.

‘ But how can our soul be so much separated from our body while it remains in it? How could the comtesse recollect in her sleep the words of a language of which she did not remember a word when she was awake? My answer is, that she could not have done it in her ordinary state of body and mind, even when she was asleep; though, at that time, the soul is more disengaged from the body than when we are awake, because the animal life and the senses are then at rest: but the comtesse was then not only asleep, but she was diseased; and in certain diseases the soul is more disengaged from the body than at any other time.

In fainting fits, for example, men very often see extraordinary sights, such as may be called visions, so far they exceed any thing that is to be seen when they are in a good state of health. *

‘ The tie, therefore, betwixt the comtess’s soul and body being much loosened, both by her being asleep and diseased, she exerted some part of that power which her mind would have had, if it had been altogether separated from her body. If she had been a woman of science, or a philosopher, she might have had perceptions of theorems, which she had either never known in this life, or, if she had known them, had altogether forgot them; and of this kind I had likewise some experience myself, in the fever mentioned in the preceding note: but, as I presume she was not a lady of that kind, all that was present to her mind at that time was the language and ideas of her childhood.’

In the next chapter he enquires very fully into the nature of dreams, and, as we might expect, exalts them into oracular inspirations. It requires, however, a cool mind, a temperate and a virtuous life, to obtain the benefit of philosophic dreams, and prophetic visions. Three chosen spirits seem only to have been indulged with them, Aristides, Socrates, and Synesius; though, our author *modestly* observes, that, from his own experience, he is convinced ‘ that the more a man philosophizes, and the older he grows, the more philosophical his dreams will become, and less phantastical.’ We are not, indeed, afraid to class him, in this instance, with the dreamers of antiquity, and would suggest an addition to his triumvirate, of Jacob Behmen and Emanuel Swedenborg. The last is the more modern hero; and though human nature has, according to our author’s account, degenerated, was yet as capable of dreaming as Aristides and Synesius; and old Jacob had his waking reveries as well as Socrates. We are sorry to introduce the philosopher into such company, but we only follow our author, who has constantly considered him in this light.

* ‘ This Aristotle has observed in his third chapter, *De Somno et Vigilia*; and in a pamphlet that was published in London in 1778, entitled, ‘ Conjectures upon the Materiality of the Soul,’ the author relates that he was present when a friend was blooded, who fainted as soon as the blood began to spring; and, when he recovered from his faint, said he had seen the most charming scenes that it is possible to imagine; and the surgeon who let him blood said that it happened frequently. I myself had some experience of this kind; for, when I was thought to be dying of a fever, about three years ago, I had a dream, or, as I would rather call it, a vision, in which I was happier than ever I was in my life: and it was a happiness of a kind altogether spiritual and intellectual, such as I could not express by words; but next morning I told my physicians that I had been in elysium last night, and, upon feeling my pulse, they declared me to be out of the fever.’

It were an useless labour to follow our author in all his minute distinctions of the phantasia or imagination, and its operations ; the difference between madness and folly, or a lively imagination. It might be proper to recur to his distinction between dreaming and night-walking, but that he has little farther occasion for it.—A man who contends for philosophical and prophetic dreams, though on the authority of Plato and Synesius, need not exactly discriminate the two states, even on his former views. If the mind can be conscious of future events, it may suggest new and original ideas. He proceeds to give us the system of Aristotle on the subject. It is, however, too *material* for his purpose, and he would reject it with contempt from a modern author. We shall beg leave to transcribe it, as, in this extensive period, we still do little more than repeat the same opinion.

‘ Aristotle, as I have said, has written two books upon the subject, one upon dreams, another upon divination by dreams. In the first, his theory of dreams is as follows : all sensations, he says, are produced by a certain movement of the organs of sense ; which movement is caused by external objects. This movement of the organs being carried on, and propagated to that internal principle of animal life within us, which we called the *sensorium*, and which he calls a *common sense*, produces that perception of the mind called *sensation*. The motion of the organs, says he, continues after the action of external objects upon them ceases, in the same manner as the motion of a body, impelled by another body, continues after the impelling body ceases to touch the body impelled, the motion being continued by the air propagating the motion, which it receives from the body impelling, to other air, and that air to other air ; and so on, till the impelling force growing weaker and weaker by degrees, the motion at last ceases. And that this general law of motion holds with respect to our organs of sense, he proves by sundry experiments. A man who has been looking at the sun for some time, when he is brought into a dark place, or a place with much less light, sees nothing : and a man who has looked stedfastly, for some time, at one colour, when he transfers his sight to an object of a different colour, it appears to him to be of the same colour. All which, says he, can be owing to nothing else but the motion of the organ of sight, produced by the first impression upon it, still continuing. Now, this continued motion in the organ of sense is not perceivable by us when we are awake (except in such particular cases as those just now mentioned), by reason of the continual movement and agitation we are in, and the various impressions of so many different objects upon our organs while we are awake. But, in the stillness of the night, when we are asleep, and when no impressions are made upon the organs, at least none that reach to the *sensorium*, the motion, produced in them by the impression of external objects during the day, still continues ; and being propagated to the *sensorium*, in the same manner as when we are awake, the

sensorium being then vacant, and free from other impressions, perceives those remains of motion in our organs; and thence arise our dreams, which therefore, he says, are the remnants or relicts of our actual sensations while we are awake. But, says he, this communication of motion from the organs to the sensorium may be disturbed and interrupted by other motions in the animal body, particularly by the motion of the vapours or exhalations from the head downwards, which produces broken and incoherent dreams, like images in water when the water is moved: and, if that defluxion is very great, as in the case of children, there will be no dreams at all; but, if it be moderate, then it will not interrupt the propagation of the motion from the organs to the sensorium. By this propagation from the organ of sight, we see in our dreams: by the same propagation from the organ of hearing, we hear; and so as to all the other senses.'

The systems of Synesius and Mr. Baxter follow; but we need not enter into them. Our author, after various distinctions, many of which are accurate and philosophical, gives his own opinion. It amounts to no more than this, that the mind, not encumbered with its terrestrial shell, expatiates at liberty into other regions, and suggests various ideas, which in our waking state we were not capable of entertaining. That, in this temporary emancipation, it pursues arguments at leisure; suggests discoveries, and communicating with disembodied spirits, gives us much useful information with respect to future events.

We are sorry that our limits will not permit us to pursue our author to a greater length; we shall just beg leave to offer a few observations on this curious subject, and shall then proceed to his other arguments for the mind's separate exertions.

In all the waking reveries of an active imagination, there is little proof of the separate exertions of the mind. Irregular combinations and phantastical representations often arise to it; but the materials, however disfigured by the arrangement, are still the types of objects which have been suggested to the senses. Our author allows that dreams are the same in this respect, though he afterwards supposes, that we may make discoveries or foretel future events from them. It is indeed probable that the mind is, even in this state, intimately connected with the body, and influenced by it; its faculties are proportionally diminished in imperfect sleep, and entirely lost after severe fatigue. To suppose that we forget our dreams in the beginning of the night, is gratuitous; for we may on the other hand suppose, with equal truth, that they do not exist. It seems to be a general rule, that our dreams are more vivid when our sleep is less perfect, and more rational when the body is least indisposed; but this is entirely inconsistent with any separate exertion of an intelligent mind.

Its wanderings should be less controlled by a perfect rest, and entirely uninfluenced by disorders of the body, when it is supposed to be temporarily emancipated from it. We believe too, that these rational dreams, these philosophical visions, are very rare, if they ever exist. There is a source of fallacy of which our learned author is scarcely aware. In sleep, when we pursue mathematical disquisitions, pronounce orations, or compose verses, we think them excellent in their several degrees, are delighted with our exertions, and wish to remember such successful efforts; but it has invariably happened, that when we have afterwards recollected them, we have found them trifling and insignificant. It is therefore probable, that, while in sleep, every *other* power of the mind is diminished, the judgment is also affected; and perhaps in a greater degree, since its perfection depends on the concurrent exertions of all *the rest*.

There is one source of dreams or phantoms which our author has not noticed, though it might have apparently assisted his system; that is, the visions which are the consequence of taking opium. Dr. Hartley has attended very minutely to this subject, but has failed in the solution. It is, however, to be solved in a manner which will not oppose our general opinions on this subject; but we must not enter on it at present. As far as our observations can lead us, the several facts respecting dreams do not in the least support this supreme intelligence of the mind, in her separate state. The dreams of sickness, whose irregularities are proverbial, are still less favourable to the opinion. In short, whatever the immediate cause of dreams may be, they originally depend on the body; and all the varieties which their irregular vagaries assume, may be traced back to its influence. The prophetic dreams, or their companions the waking reveries of the second sight, ought not to detain us in our present circumstances. The former when they recur are seldom more than accidental coincidences, whose similarity to the future event is remote and vague, and is perceived only through the influence of folly and superstition. The latter, or second sight, is a subject which might require a longer discussion, and admit of much argument; but there is one circumstance which materially affects its credit, viz. this imaginary power decays in the exact proportion of the progress of knowledge and civilization. Both are probably the companions of ignorance or prejudice; and we should be sorry to account for our author's belief in the way which we have already accounted for the favourable appearance of our dreaming philosophy.

The night-walking, or waking trance, is a subject of greater difficulty, and it is by no means advantageous to the system that it is a state of disease, entirely depending on the body.

We can perceive no difference between it and ordinary sleep, except in degree; and it is inaccurate to say that feeling is destroyed because it requires a very strong impression to awaken the person affected. We have only a solitary instance of the efforts of the emancipated mind, which, with all due deference to the author and his authority, is very imperfectly related. The fact to be shewn is, whether the countess expressed, in this comparatively new language, new ideas; or whether she only repeated words that she had long ago heard, and had almost forgotten. We are not informed of what this sleeping language consisted, but are decisively told, that when awake she knew not a syllable of it. Few people entirely forget the language of their childhood, and probably this boasted story would appear trifling and insignificant, if the particulars were more fully known. In its present obscure state, however, it informs us of very little, and proves nothing.

The next chapter relates to instinct, which is supposed to be different from every power of the mind hitherto known. It is needless to expatiate on the different instances which an observation of the manners of brutes has afforded; but this quality is evidently inferior to reason. It is limited in its views and objects, and incapable of changing with the changes of circumstances. It affords too no proof of an intelligent mind, superintending the direction of the animal œconomy. If the more varied exertions of reason and judgment can be, for a moment, supposed to originate from an arrangement and organization of matter, the opinion will not meet with much resistance from the blind indiscriminate efforts of instinct.

The last chapter of the fourth book contains some metaphysical speculations about the 'where' and the 'when,' which has misemployed for ages the talents of philosophers. We shall not add to the errors by engaging our readers in the subtilty. Whether the mind is contained in the body, or is *some where*, or in *some time*, are circumstances which we shall at present omit; and the world would probably have been as wise and as good if they never had been suggested.

The next book relates to sir Isaac Newton's philosophy; but as we have stated the grounds of their difference, we shall not at present enlarge on it. There will not probably be a great diversity of opinions on this subject. On the whole, the candor, the religion, and the moderation of our author are indisputable; but that he has misemployed his talents and his learning is equally clear. That this work will add to the comforts or conveniencies of mankind cannot be expected; that it will add to their real knowlege is doubtful. The author has lived with the ancients, and has despised the moderns.

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He reasons often with Aristotle, though a more enlarged knowledge of nature has shewn his mistakes. The errors in natural history and physiology are numerous ; but it would have detained us too long had we stopped to detect them. The material part, the earthly machines, were beneath his attention. He soared to brighter regions, and conversed with the inhabitants of other spheres. But though we have not been able to perceive the tendency and importance of these speculations, it would be unjust to deny him an opportunity of speaking for himself.

‘ There are many I know who think a philosophy of this kind chimerical, or at least useless, and desire a philosophy of *works*, as they call it, which will add to our power by sea and land, promote our trade and manufactures, and increase both our national and private wealth. Whether wealth and power, and the arts which procure them, have contributed to the happiness of mankind in general, or how much we in particular have profited by them, I do not at present inquire ; but I ask, is there nothing of any value among men except wealth and power ? Are not knowledge and understanding necessary to direct men to the proper use of them ? and may they not be the source of the greatest misery in the possession of the ignorant and foolish ? But further : I desire to know, whether knowledge in itself, abstracted from all profit or advantage by it, is not the highest enjoyment of the rational nature ? Whether it be not the only enjoyment of man, considered as an intellectual creature ? These are questions that, I think, must be answered in the affirmative, in an age that pretends to be learned. In an age which, by many, is reckoned a barbarous age, I mean the age of the Trojan war, we are told by Homer, that Ulysses, the wisest of all the heroes who fought at Troy (for Nestor did not fight there, but only assisted with his counsels), was invincible by pleasure, as well as by toils and dangers, and could not be kept from his country, his family, and his friends, by the charms of two goddesses, and by all the pleasures of a gay and luxurious court ; but the same hero it was necessary to bind with ropes upon ropes in order to restrain him from going to the Syrens. And what did these enchantresses promise him ? Nothing but knowledge. And if knowledge makes the happiness of man, must not that knowledge, of which the object is the highest and most excellent, make his chief happiness. Now what is so high and excellent as God, and Nature, and the Universe ?

‘ But I say further ; that as religion is necessary for the well-being, I think for the very being of society, it is of the greatest consequence to a nation, that the philosophy in it should be of the religious kind. In a country where letters are cultivated, there will of necessity be a spirit of curiosity and inquiry, which will lead men to philosophise right or wrong ; for it is impossible that a man of genius, and whose mind is but a little elevated above
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the vulgar, should see all the various motions in the heavens, or on this our earth, and not inquire into the causes of them. A man, for example, who can see a stone fall to the ground, and only measures and computes its motion in falling, as Galileo did, without thinking of the cause of its motion, such a man may be a very good geometer or mechanic, but whatever he may think of himself, he has not the philosophical genius in him. In such a country, therefore, there must necessarily be an enquiry into the causes and principles of things, unless we could suppose no genius at all in the people; that is to say, there must be metaphysics of one kind or another. Now it is of the greatest importance, that these metaphysics should not be adverse to the religion of the country. For the opinions of philosophers will sooner or later become the opinions of the people, especially in matters of popular concern; such as religion: and accordingly Polybius tells us, that the Epicurean philosophy became the prevalent philosophy in Greece, the consequence of which was, a general corruption of manners.

Elements of the Theory and Practice of Physic and Surgery. By John Aitken, M. D. 2 vols. 8vo. 14s. in Boards. Cadell.

DR. Aitken, we are informed by the title, is a lecturer in physic and surgery at Edinburgh, and the present performance is a concise account of his system. We are aware of the danger of delivering *our* opinion on a work which, from its nature, is short and imperfect; but when it is published with a design of informing the world of Dr. A.'s opinions, it becomes a proper object of our attention. We looked with some care into the preface, to discern, if possible, the motives of the attempt; to discover what were the imperfections of the present professors, and what defects our author endeavoured to supply. The credit of Drs. Cullen and Monro are known to the most eminent physicians of every country; their extensive knowledge, and their diligent attention seemed to make the present attempt at least superfluous, if not presumptuous. We will indeed allow the utility of giving different views, even of the same subject; and it may perhaps be proper to convince the student, that his favourite professors are not infallible; but this should be the task of an attentive observer, and the result of the most extensive investigations. Our author must, however, introduce himself.

‘Medicine has been more exposed to the shafts of ridicule than any other branch of philosophy. Indeed a different fate cannot be expected, while its own professors hold it forth as an unprincipled and conjectural art. Nothing, however, seems more certain, than that Medicine has principles, and is a science: and

and that deviation from the line marked out by these has alone degraded it from its native dignity and rank.

'In no book hitherto published, with which I am acquainted, have the principles or elements of medicine, in my opinion, been systematically and proportionally delineated.

'It is intended to exhibit, in the following pages, a complete although miniature picture of the healing science. In forming an opinion respecting my success in this attempt, it must be remembered, that, it is principally presented to the student who is supposed to be well acquainted with anatomy. To him, I confess, it is my ambition to impart digested and useful information; which, I hope, the studying, the practice, and the teaching of medicine, for upwards of twenty years, have qualified me in some measure to perform: of this point, however, it becomes not me to judge.

'The principles upon which this medical system is founded are comparatively few, and the arrangement simple. The practice, however, thence deduced, whilst it is chaste, it is hoped, is sufficiently extensive. That a comparison in those particulars may be justly formed, I have carefully subjoined a view of the most celebrated systems: a circumstance that cannot fail, in many other respects, to be eminently instructive.

'The limits I had prescribed to this publication prevent me from pursuing the evolution of any more than two of the heads enumerated in the Elements of Physic: a future day, and more leisure, may enable me to finish the view, provided what is completed meets with a proper welcome.

'The Elements of Surgery, my favourite object, I regard as complete. The flattering reception of the former edition of them has encouraged me to avail myself of study and experience to merit additional approbation, by corrections, in such degree, that they may in a great measure be considered as a new work. Their connection with physic being fully marked, which could not formerly be done, is a useful circumstance.

'I have attempted, throughout the work, to express my sentiments in an independent manner, and in plain British language; and have, of course, been led to some innovation as to terms, for which no apology is necessary to the British reader; a foreigner will readily collect their acceptation from the definitions and synonymes or appellations.'

He afterwards professes his candor and attention to 'improving hints,' and returns his thanks to those gentlemen who have attended him 'during eleven courses.' These are the chief observations, and the only apologies of our author for his undertaking; so that his merits must entirely depend on the nature of his performance. The first volume contains the Elements of Physic: the last, those of Surgery, which have claimed his chief attention.

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This work is obviously intended to deduce medicine from the general properties of matter, and from its first arrangement, or step, towards organization. The importance of this attempt can only be appreciated by its probable tendency, or by its success. We do not in this work perceive the utility of the measure; and we have sometimes apprehended, that it has drawn the author's attention from better sources. If medicine be built on the laws of matter and motion, the foundation must often fail; for the doctrine of vibrations, which is intimately connected with the theory of medicine, is wholly irreconcilable to them: even the obvious properties of the grosser vibrations of a musical string often elude the efforts of the mathematician. The most attentive observers, and the most successful practitioners, have neglected these very remote sources, and we think there is little probability of improvement from retaining them. It is necessary to remark, that this introductory part is much swelled by useless quotations and trifling definitions. We imagine that the meaning of the term 'physician' is well understood without a definition; and three different authorities from Gaubius, Heister, and Home, in support of it. There are many similar redundancies; but we must turn to the more material parts of the work.

The *materia medica* first shares our author's attention. He observes, that it has been variously arranged; but, in his opinion, it may be most fitly comprehended under the following heads: Nutrients, Evacuants, Alterants, Caustics, and Mechanics. In this arrangement we should at first suspect some novelty; but in the subdivisions we find the old classes retained 'with all their imperfections on their heads.' We do not know why he has omitted to give examples of expectorants, anthelmintics, emmenagogues, and lithontriptics. If there are no such medicines, as some reformers have suspected, the classes should have been rejected. He has mentioned, in general, the different remedies under each class; and seems to limit the *materia medica* to these articles, which do not in number exceed fifty-six. It is a trite observation, which every author repeats, that our remedies are too numerous; yet we neglect those we know, to pursue every exotic which is recommended in pompous terms, or by delusive histories. Our author is not yet arrived at the refinement of some other reformers, who limit their remedies to one seventh of this number. Those, however, which he has enumerated, are often important, and the several doses seem to be marked with accuracy.

In the classification of diseases, he has omitted the scientific terms of order, genus, &c. for a reason which deserves attention,

tion.—‘A disease, says he, is not a distinct material form; it is only an affection of matter, which can never subsist exactly in the same degree in any two individuals; and its modifications frequently change or run into one another.’ This argument is logical and just; but, if examined, will be found only to shew that we cannot attain the accuracy of a botanist in our systems: it by no means proves that they are useless. His heads or families of diseases, for we are not told how to distinguish them, are very exceptionable. They are sixteen in number: ‘1. Hæmorrhage. 2. Fever. 3. Scurvy. 4. Flux. 5. Suppression. 6. Gout. 7. Rheumatism. 8. Palsy. 9. Madness. 10. Hypochondriacism. 11. Convulsion. 12. King’s Evil. 13. Decay. 14. Defœcation. 15. Dropsy. 16. Fainting.’

If we regard the rules of arrangement, it will be at once obvious, that the number of diseases under each head is very unequal: if conveniency, we shall find that we are often perplexed, since many diseases may be referred to different classes. This method has all the disadvantages of a system, without its utility; we would therefore strenuously recommend its revival. The subordinate arrangement is also exceptionable: the apoplexy, for instance, is arranged as an hæmorrhage of the brain.

An outline so extensive cannot be filled up in one volume, even in the concise language of a syllabus. Hæmorrhage and fever are, however, detailed with some distinctness; and we cannot help suggesting to our author, that had the quotations been less numerous, and the useless synonyms less profusely scattered, our expectations might have been more fully gratified. Though each page is so amply filled with transcripts, yet the list of authors would be very inconsiderable; and, from many material deficiencies, we cannot help suspecting that Dr. Aitken’s erudition is not very extensive. Though he mentions the Breslaw epidemic, from Dr. Cullen, and the external use of cold water in fevers, he seems not to be acquainted with De Hahn’s Experiments. Though he mentions the *Diæta Aquea*, and the use of ice in similar complaints, he has not given the practice of the Italian and Spanish physicians; even on the subject of infection he seems unacquainted with Lind; and on the prognosis of fevers, with Alpinus: but it is invidious to dwell on defects of this kind; let us rather examine what we have received.

Fevers form a very important part of every medical system, from their frequency and danger; and it seems the favourite subject with our author. He has pursued the disease through every

every form, and analyzed every symptom. We shall beg leave to introduce the account, with his third proposition and demonstration.

‘ Proposition III.

‘ Fever is universally one and the same in its essence or nature, or is only a simple morbid state, suffering accidental variations, chiefly in degree.

‘ Demonstration.

‘ The human body, the subject of fever as here treated, appears to possess surprising sameness or identity as to its general state and character in every individual, consequently the febrile state must always be nearly the same in its nature and essence.’

The cause of fever, in our author's opinion, consists in an altered structure or organization. The chain of reasoning seems to be the following : a certain organization is requisite for the exercise of any function ; the changes therefore in this exercise shows a change in the previous state. Dr. Aitken has, however, forgotten his former distinction of diseases ; that they are only affections of matter, and not material forms. We then pointed it out for the sake of the present subject, and he must necessarily renounce this just distinction, or his proximate cause of fevers : in our opinion they are incompatible. The objection to many celebrated theories have been, that they only give us a name without any useful information : the complaint recurs on our author with redoubled force ; he has not even afforded that very slight assistance, unless he would substitute ‘ derangement,’ which he sometimes uses, but which only expresses disease. Indeed the proximate cause of fevers must, from the same reasoning, be that of every other disease ; and we shall find the indications of cure equally general.

We shall select some passages on a subject generally interesting, and commonly understood, the remedies of fevers, whose interposition our author rejects.

‘ Supposed remedies.

‘ The application of the following remedies has been supposed suitable to the first indication of cure of fever.

‘ 1. Emetics. 2. Diaphoretics. 3. Epispastics.

‘ 1. Emetics.

‘ Emetics have been very generally deemed remedies in fever, especially in its commencement, on the supposition chiefly of their producing the following effects :

‘ 1. Evacuating noxious matter from the stomach.

‘ 2. Determining the fluids in circulation to the surface of the body.

‘ 3. Promoting the effect of spontaneous vomiting.

‘ 1. There is no febrile poison in the stomach, at least not any likely to be removed by vomiting.

‘ Secretion

* Secretion of gastric fluid, and excretion of bile, &c. into the stomach, and the remains of food undigested detained there, supposed to be noxious, become emetics and cause their own ejection: seldom or never will it be necessary to administer emetics.

* 2. The determination of fluids in circulation to the surface is supposed to ensue chiefly in consequence of the action of emetics on the muscular fibres of the stomach, by which at the same time the action of the extreme arteries on the surface of the body is imagined to be exerted, and atony and spasm of these presumed to exist of course removed.

* That emetics may have the effect mentioned, it has been customary to administer them in small or nauseating doses, especially after fever has made some progress.

* By emetics the fluids are impelled with uncommon force, and in unusual quantity into the delicate extreme vessels of the brain and nervous system in general, which is probably the seat of the proximate cause of fever, a circumstance not likely to favour its removal. Hæmorrhage from the nose, &c. and other consequences, sometimes fatal, verify this assertion respecting the mechanical and destructive effects of emetics.

* It has been shewn, that febrile spasm, admitting it to exist, can only be a symptom; relaxing it therefore by the mechanical or other action of emetics is a nugatory practice, because it will constantly recur while its cause, which is the proximate cause of fever, is unsubdued.

* 3. Spontaneous vomiting, very constantly a symptom of commencing fever, it has been shewn, is the effect of morbid sensation; it cannot therefore be justly regarded as a salutary effect of a vis medicatrix naturæ; of course, ought not to be promoted. With equal propriety might the other symptoms of fever be artificially augmented.

* 2. Diaphoretics.

* Sweating has been promoted as a salutary event during fever, under various pretexts, such as,

- * 1. Expelling febrile poison,
- * 2. Promoting or imitating spontaneous sweating.
- * 3. Removing febrile spasm.

* 1. Febrile poison, after its first impression on the living structure, becomes effete, or the contrary. If it becomes effete, expelling it by sweating, although possible, is unnecessary, because, in due course of excretion it will be spontaneously discharged. If the poison continue to act, it must be supposed to be either entangled in the solids, or promiscuously blended with the fluids; therefore not dischargeable by sudorifics: those deemed peculiarly capable to produce this effect are named alexipharmics.

* Sweating, like vomiting, is not unfrequently a spontaneous concomitant of fever, if at any time it is connected with a salutary tendency,

tendency, it is the effect oftener than the cause; therefore hot to be industriously solicited, especially by stimulant and heating drugs: tepid drink will obviously produce it more safely.

‘ 3. The existence of febrile spasm, and its giving duration to fever, is not satisfactorily proved. Any practice directed to spasm must be at least ambiguous. It may be hurtful; but surely spasm, its existence supposed, may be removed by gentler expedients than the operation of sudorifics.

‘ 3. *Epispastics.*

‘ Epispastics have been universally applied to the cutaneous surface of the body under fever. The head, the back, the sides, the arms, the thighs, the ancles, the feet, &c. have, during almost every stage of it, been subjected to their action. Sensibility, or delicacy of sensation, whether derived from sex or constitution, has in vain solicited exemption.

‘ Unless some solid advantage results from the application of epispastics as remedies against fever, they ought not to be employed; because, by their action, manifestly one modification of disease is superadded to another, excoriation, inflammation, and all its consequences, &c. to fever.

‘ The following are the most specious pretexts alledged in apology for the adoption of epispastics against fever; that, by their action

‘ 1. Motion is excited.

‘ 2. Febrile spasm is removed.

‘ 1. That epispastics, as painful and stimulant applications, may excite motion is little to be doubted; but during fever an excess of motion, excitement or vascular action is seldom absent, therefore epispastics cannot often be indicated. Much oftener is it incumbent on medicine, to restrain and moderate febrile motion.

‘ 2. Febrile spasm, admitting its existence, has been shewn to be a symptom; although therefore removeable by the supposed antispasmodic stimulus or action of epispastics, it will recur as soon as this action ceases: because the source of spasm, the proximate cause of fever, still subsists.

‘ Is it not more probable that the inflaming stimulus of Spanish flies, the most used blistering application, will induce or increase spasmodic action of the vessels?

‘ Epispastics occasion slight swelling or determination of the fluids in circulation, to the small portion of the cutaneous surface they cover; a change which seems well calculated to destroy any antispasmodic action expected from them: because an accumulation of the circulating mass in one portion of the system, necessarily infers a proportional revulsion of it from every other point, and consequently removes, in the same rate, any mechanical resistance a due quantity of fluids can oppose to an increase of febrile spasm.

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‘ An evacuation of a portion of the serous fluid is an obvious and chief effect of epispastics. They in so far destroy the proportion of the serum to the other component parts of the blood, a change which may as readily happen to be hurtful as beneficial.

‘ The effect of epispastics mentioned, is obtainable by cathartics; remedies of more gentle action: unless therefore in cases of topical pain and congestion occurring during fever, not to be removed by other remedies of more suited operation; epispastics are not admissible. —

‘ 1. *Simple salt.*

‘ That salt can act usefully as a refrigerant, during fever, is an assertion that requires examination; because, it does not seem to possess the requisite character, which must consist in

‘ 1. Being capable to absorb a portion of animal heat, and, of course, diminish the febrile temperature.

‘ 2. In being capable to allay those symptoms which tend to produce animal and febrile heat.

‘ The comparatively restricted dose, in which salt can be applied to the living body, in any condition, particularly during fever, renders the expectation of its acting as an absorbent of fire, and being useful as refrigerant; not a little vain and ridiculous.

‘ The sensible stimulant character of salt, applied to the sentient animal solid, forbids the hopes of its acting as a sedative against the symptoms that may be supposed to generate the febrile temperature.

‘ Of the varieties of simple salt; vegetable and vitriolic acid diluted with water, have been principally recommended as refrigerants during fever.

‘ 2. *Neutral salt.*

‘ Nitre or saltpetre, regenerated tartar, and vegetable ammoniac (these last, under the titles of saline julep and spirit of Mindererus), have been supposed the most suited for administration as refrigerants during fever.

‘ 3. *Metallic salt.*

‘ The only metallic thought of as a refrigerant remedy during fever, is, saccharum saturni, or salt of lead, consisting of this metal, combined with vegetable acid.

‘ Because saline matter, admitted into the vessels of the living body, will increase the stimulant power of the blood, and thereby increase vascular action, a circumstance evidently conducive to animal heat; it is more likely to augment than diminish febrile temperature.

If it be asked, what our author would substitute to these active and generally useful medicines, we shall give an abstract of his plan, and leave the whole to the judgment of our readers. His indications are, 1st. to remove the causes; and 2dly, to alleviate the symptoms. The remedies for the first are,

ventilation, bathing, cleanliness, abstinence from heat, light, noise, agitation, and costiveness; for the second, bleeding, cathartics, fasting, cold air and water, externally and internally, emollients, anodynes, nutrients, stimulants, and tonics.

Dr. Aitken's language is generally exact, though there is a quaintness, and an attempt at novelty, which is sometimes disagreeable. An 'out-striking,' he uses for eruption; and 'pregnant with alarm,' for dangerous. He styles 'recovery a *pleasing evidence* of the operation of the medicines.'

If it be necessary to interpose our opinion, we must frankly own that we have seldom met with a greater parade, or more confident assertions, attended by less real knowledge. We had selected a variety of instances of the author's pomp and dogmatism; but it would be unjust to the public to be more diffuse on this ungrateful subject. We have the highest respect for our neighbouring university, and the characters of the different professors in it; but the luxuriance of soil which assists the growth of the corn, promotes also that of weeds. It is an inconvenience that must be endured, because it is the natural consequence of the advantages of an useful institution. Our author's Surgery must be the subject of another article.

[To be continued.]

The Philosophical Quixote; or, Memoirs of Mr. David Wilkins. In a Series of Letters. 2 vols. 12mo. 6s. Johnson.

THIS is a very laughable attack on some of the late philosophical discoveries, and on the attempts which have been made to apply them to the purposes of medicine. The author's satire is frequently indiscriminate, and we are sometimes doubtful whether he means to commend or ridicule; at least, among his attacks on pretended discoveries, he, in a very few instances, seems to satirize real ones. His hero, David Wilkins, is probably not entirely a creature of the imagination. He is described as a country apothecary, who is eager in pursuit of discoveries, and constantly repeats every experiment which the genius or fancy of others have suggested; and brings to the same test every reverie of his own imagination. With this philosophical Quixotism he is represented as generous, benevolent, and humane; and, unless when a system or a discovery arises in the way, eager to administer to the wants and distresses of his fellow-creatures. He is often laughably absurd, but he is always respectable and worthy. His adventures are related in the letters of his journeyman, Mr. Harcourt,

court, who unites the softer passions with the more austere pursuits of philosophy; and, while he assists the father in the laboratory, is equally attentive to his daughter in the parlour. This little love-scene is well managed; but we are not yet favoured with its conclusion, for there are other letters which are represented by the editor as more generally interesting. In these Mr. Wilkins will assume a more public character, and they will give us the catastrophe of the intrigue.

Though we have given the author full credit for his address in managing the character of his hero; yet we cannot excuse him for having, in one instance, descended to a very obvious personality. The object of his satire may in some circumstances have deserved this attack; but in others he is certainly respectable, and we own that we look on our author's conduct in this part as reprehensible. In general, the wit is lively and severe; but, by the choice of his subject, it cannot be commonly felt or generally understood. Scientific wit is a difficult and unweildy weapon. The spirit of Pope, and the lively pointed irony of Arbuthnot, were not always successful, for their play of 'Three Hours after Marriage,' was condemned on the stage, and was a successful object of ridicule in the hands of their meanest opponents. To ridicule the weak sides of science, requires an intimate acquaintance with it. It requires also a grave, ironical vein, of which we have few successful specimens. The character of Cornelius Scriblerus, the father of Martin, is indeed happily conceived and exquisitely supported by Arbuthnot. If the person represented is not earnest in his pursuits, and confident in his opinions, we may laugh at the character, but not at the ridiculous parts of the science. If he is in earnest, he cannot consistently dwell on the more common subjects, or pursue speculations generally known. In the former part our author has succeeded; but we fear that he will not receive his full measure of fame, on account of his ridicule not being sufficiently felt. We wish to give a specimen of this pleasing performance, and, as the common doctrines of electricity are generally known, shall select one of the wind-mills of his new Quixote. It is told with much spirit and address.

'It is well known (he observed) that when it thunders and lightens, it most commonly rains. That clouds are electrified, sometimes negatively, at others positively; that rain discharges that electricity, and conducts it to the earth, and that experiments had actually demonstrated that falling drops of rain were electrified, and sometimes pretty strongly. Now he argued thus:

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"Bodies possessed of contrary electricities, rush together, or attract each other. But bodies mutually electrified, either *plus* or *minus*, are, on the contrary, repulsive. If therefore a drop of rain be in *plus*, and the human body be also in *plus*, they will mutually repel each other; and if the electricity be sufficiently strong, the repulsion will be so great that the drop will be diverted from its perpendicular course, and turned away obliquely from the body. The same thing will happen if the electricity be strongly negative. Consequently a man thus charged, may walk through the heaviest shower of rain that ever fell, without being in the least wetted by it."

'He was so rapt with his discovery, that he immediately communicated it to me, together with his design in consequence thereof. The absurdity of the conclusion was sufficiently obvious; but it was not now, for several reasons, my interest to contradict him. I therefore highly applauded his invention, as well as the proposal which he made, of at once verifying his theory by experiment, and blazoning it, with his fame, to the world. The nature of the discovery, therefore, was announced to the inhabitants of the country around, who were invited to assemble at Mr. Wilkins's house on the first appearance of a thunder storm, to be witnesses of the truth of the fact, and, if they chose it, to be the subjects of the experiment.

'The curiosity of the public was excited in course, and nothing was talked of but Mr. Wilkins, and his great discovery. His foes, (for all men have enemies) represented it as a mad attempt, and of a piece with the known character of the man. They therefore ridiculed it accordingly, and prognosticated that it would end in smoke. His more numerous friends as zealously propagated a contrary language; arguing, from the opinion of their opponents concerning the impossibility of the thing, the greatness of the discovery; and justifying its likelihood by a late similar one of the illustrious Dr. Franklin. But every one was eager for the arrival of the day.

'At length, the important period arrived. The forked lightning flashed—the big thunder rolled; "the sky was overcast, the evening lowered, and heavily with clouds, brought on the hour, the great, the important hour, big with the fate of Wilkins, and his project." The people eagerly assembled, and Mr. Wilkins, after having ordered out (in a booth erected for the purpose) the electrical apparatus, proceeded to demonstrate his important theory.

'His first step was to discover the nature of the cloud's electricity; and he found it to be highly positive. Two dozen pair of shoes, with soles of baked wood, of a proper thickness, were presently put on by some of those who were eager of the honour of being concerned in this great business; not a fourth part of whom, for want of a sufficient quantity of electrical shodding, could be admitted to share in the honour of the experiment. They were scarcely prepared, but the rain began to descend; and in a short

short time it even threatened a deluge. The happy twenty-four mounted on their magic sandals, were strongly electrified *plus*; and proper directions being given them not to touch any non electric substance, they were turned adrift into the dreadful storm. The expectation of Wilkins was immense! But, alas! the imperfection of human inventions! The insulated heroes no sooner trod on the ground, than (the wet, forming a connection between their bodies and the earth) their electricity was suddenly discharged. And as they had been strongly electrified indeed, in order to make the experiment surer, the shock which they felt in consequence thereof was terrible! They sprung aloft, with a loud scream into the air; many of them rest of sense, and losing their self balance, fell forward on their faces, lying like breathless corpse on mother earth, which was stained red with the fluid issuing from their bloody noses. They who retained their senses, smarting from the violence of the shock, wet through, and concluding from the loud laughter, and cutting jests of Wilkins's foes, that they had been decoyed into that situation, only to be made fools of, flew upon poor Wilkins in their rage, and would probably have demolished him, had he not happily been rescued by the better part of the company, and conveyed away in safety. On his electrical apparatus, however, they had no mercy, but considering it as infernal, instantly broke it piece-meal, "burning the diabolical fragments."—The poor fellows are the standing jests of the town to this hour, and will be so I imagine during their lives. Whenever it rains, they are drily asked, Why don't you put on your electrical shoes?—Those people who are more knowing, see this affair, in course, to Wilkins's disadvantage. Others look upon it as a piece of philosophical fun, and imagine that he had designedly taken in the ignorant town's people. Wilkins, though the disappointment has most terribly galled him, has sense enough to take the hint, and propagate the latter opinion; though even that has not not a little injured his long established character, with respect to gravity.

It may perhaps be agreeable to the reader to see a list of Mr. Wilkins's curious treatises on medicine and philosophy. Those who have attended to these speculations, will soon perceive the foundation of his raillery.

"A new and complete system of vitality; demonstrating, by invincible arguments, that air is the vital principle in animal bodies, "from the little sparrow on the house top, to the lordly creature in the superb mansion."

"A treatise on negative electricity." In this paper it was proposed to be proved, that negative electricity is possessed of medicinal virtues, directly opposite to positive. That as one was a stimulus, the other was a sedative; as one increased, the other must diminish perspiration, &c.

"A proposal for a new, easy, and pleasant method of curing diseases by conveying the virtues of medicines into the system by means of electricity."—The medicine whose virtues were to be introduced, was to be placed within the conductor, or otherwise; the electricity discharged through which into the patient's body, would carry with it into the system, part of the substance of that remedy.

"A demonstration of the superior efficacy of blunt conductors, in securing buildings from lightning.

"A new practice of physic; proving that the bile is the cause of all the diseases incident to the human body, and demonstrating the great importance and necessity of an universal antiphlogistic regimen.

"A treatise on the medicinal uses of hemlock, henbane, and other poisonous plants. With cases shewing their efficacy in a variety of diseases.

"An essay on the great utility and importance of admitting mathematical, mechanical, and metaphysical reasoning into medicine.

"A new system of surgery, demonstrating the impropriety and absurdity of dressing wounds, fractures, &c." In this treatise it is proposed only to bind up the wound, or fracture, after replacing the bone, and leave the cure entirely to nature.

"A vindication of the general use of instruments, in parturition.

"An attempt to prove that the gout is an effort of nature to make a sore: to which is subjoined a proposal for curing that malady by the application of blistering plaisters to the part.

"A demonstration of the great utility of extracting sugar from potatoes, and certain other vegetable substances.

"Chemical elements of agriculture; shewing the great advantages of applying the principles of the hermetic art, to that science.

"A new system of astronomy; containing an account of the original formation of the planets, and their history, from the time of their being knocked off from the sun by the comet, to the present age.

"A treatise on light and fire; proving that they are compounds of phlogiston and empyreal air.

"A dissertation tending to shew, that phlogiston has a centrifugal force; and that it diminishes the gravity of bodies.

"Chamelionia; or, a demonstration, that animals are not nourished by the food they eat, but by the air which they breathe."

On the whole, we have been much entertained with these letters, and earnestly wish for their continuation.

Candid

Candid Animadversions on Dr. Lee's Narrative of a singular Gouty Case. To which are prefixed, Strictures on Royal Medical Colleges. Likewise a summary Opinion of the late Disorder called the Influenza. By William Stevenson, M. D. 8vo. 3s. Fielding.

DR. Stevenson, with the jealousy of a Turk, and the zeal of a reformer, bears 'no brother near his throne,' unless he will fall down and worship the deity which he has set up.— Dr. Lee has presumed to treat a case of gout, nay even to publish it, without having applied a single blister, without having quoted Dr. Stevenson's observations.

The attack on Dr. Lee is prefaced by strictures on the Royal College of Physicians. The foundation of these strictures is, that a royal establishment is unjust in its origin, since distinguished honours should be the lot of distinguished abilities; and, as the monarch, who established the college, could not adequately judge of the merit of the original members, so he could still less judge of that of their successors. In its progress it is injurious to the advancement of medicine, as it tends to establish an uniformity of views, which entirely destroys every attempt at improvement. These strictures are, perhaps, more specious than solid; and it would be useless to insist on the characters of many eminent physicians, who have been members of the royal college, to a man who would be the sole architect of his own fortunes, who would spin only from himself, and trust entirely to his own resources. He blames Dr. Falconer for his parade of authorities. This matter is, in general, carried too far; but it would be equally rash to despise the experience of our predecessors, or to trust entirely to it.

The influenza, he thinks, was the effect of the variable seasons; the operations of inhalation and exhalation, being, in his opinion, carried on by the same vessels, they cannot be synchronous. The exhalation being then checked by the cold, the inhaling powers acted and produced the symptoms. This opinion is totally without any anatomical foundation, and entirely contradicts the periodical appearance and gradual successive progress of the epidemic. Anatomists and physiologists, he asserts, have mistaken this matter; but their experiments have been produced; his are not even hinted at. It may be asked, how a cause frequently operating, can only at stated intervals produce the disease? or how, in similar circumstances, through the whole kingdom, the inhabitants

should be only gradually affected?—Indeed, Dr. Stevenson, your great experience has here misled or forsaken you. If you had been really acquainted with the nature of the influenza, you could not have used such arguments.

His method of cure was early blistering and generous drinks, without excess. It was probably successful, as will appear when the several collections respecting its appearance and nature are completed. But there was a less painful and more obvious remedy, encouraging perspiration in bed by warm whey.

In his animadversions on the case related by Dr. Lee, he agrees with our associate in the Review. He enters fully into this case, which is really not singular, and detects with much propriety the strange proceedings of the several physicians. There is in many passages of these remarks a vein of sagacity and good sense which would cover a multitude of sins. Trust to it, thou ambitious reformer! rather than to thy prejudices. Examine with attention, and decide with caution.

We have not hitherto given any quotation from Dr. Stevenson's performances, because they have generally been an uninteresting mass of vague assertions and virulent invectives; but there are some parts of this work which may be exempted from the general censure; and therefore we shall present them to the public.—*Si sic omnia dixisset!*

Physicians, when they despair utterly of recovering patients, having worn out their constitutions with drugs, and set up an apothecary's shop in their stomachs, meet in learned consultation; and, instead of confessing their fault, like honest, ingenuous men, add to it, by consigning their unhappy patients to the physicians of Bath or Bristol: men as certain to blunder as themselves. If the sulphureous waters of the one, or the cretaceous of the other, fail to cure; sulphur and chalk, dissolved in their appropriate menstrua, are to bear the blame: while doctors, who originally, or latterly, brought the whole series of symptoms on, which terminated in the grave, are not only considered as innocent, but loaded with popularity and applause.

There is one easy remedy for such scientific folly.—Let patients, with spirit and sense, when they find themselves grow worse in the hands of their doctors, dismiss them without ceremony, as they would domestics, not performing their work. Next, let them, of their own choice, get away to Bath, and not suffer themselves to be consigned, in the way of trade, from one set of doctors to another. I will venture to say, the stated discreet adjustments, early rising, exercise, and
pleasingly

pleasingly diversified amusements (almost without end) of that delightful city, will be their best doctor, and what ought to supercede every other.

The necessity of preparation for drinking the Bath waters with safety, is a necessity of trade, not a medical one. If these waters require medicines to counteract their bad effects, they ought not to be drunk at all. If the practice be only the professional etiquette of the place, it is a silly one, though abundantly lucrative. If the waters have characteristic virtues, they will, they must exert them in cases adapted to their use, without collateral assistance from physic. As well might a person eat a hearty dinner, to prepare him to dine, or to take a sound nap to prepare him for sleep, as patients be prepared to receive benefit from the pump, by the virtues of a particular draught or pill. Whoever heard of a patient being prepared for taking a purge, an emetic, or having a blister applied to his back? Yet unquestionably these require preparation as much as the Bath waters, if they indeed possess the wonderful qualities ascribed to them. If they do not, which is my opinion, then is the whole a fashionable farce among physicians, apothecaries, and easy, credulous patients; and my opinion has been formed leisurely and coolly, perfectly without prejudice, and on the spot. I have known many drink plentifully of the Bath waters, without applying to any doctor, or using any preparation; and no giddiness ensue, or headach. I have often made the experiment myself, at all times of the day, and in all states of the stomach, without any observable effect, good or bad, except that (common to every fluid so dilute as water) of passing through the secretory channels quickly.

If people are to be prepared previous to their drinking the waters, an eternal uncertainty will remain, whether the effects, which may follow, are those of the preparatory process, or the waters. It is impossible to decide on either alternative, while they act in conjunction, let the Bath faculty say what they will; and I cannot but deem it, with my ideas of professional honour, and moral probity, a bold liberty taken with the credulous facility of mankind, to attribute to the waters, what may have been the sole effects of the preparative medicine. Besides, it is a solecism in language, a perfect Irishism (I may make free with myself) to consider the cause as an effect, or the effect as a cause. The preparation gives effect (it is said) to the waters: surely then, it is the cause of the waters having effect. A lancet cannot open a vein without a hand to direct it; will any one say that the lancet is that skilful hand? The stomach receives the food, but who will say that
stomach

Stomach is the food received? The Bath waters do harm without patients being prepared to resist that harm: can the waters be called the preparation? and, consequently, are not the Bath waters in themselves, or abstractedly, hurtful? The moon gives no light of herself; the sun irradiates her disk: is the moon the sun? Whatever good is done by a first agent, is not the act of a second; and being merely prevented from doing harm, doth not amount, surely, to a person's doing good. The power, indeed, that prevented the harm, did actual good. A negative can never become an affirmative, by any torture of language, or license of theory.

These should seem self-evident truths; as much so as common sense, and the strictest logic can make them. And I am astonished such learned and grave men, as many of the Bath physicians are, should obstinately shut their eyes and ears upon them. Nor can a general respect for them as a body, or personal regard for some of them in particular, assisted by all possible charity for the actions of men, prevent me from thinking and saying, that they can have no apology, but that of the Ephesian silversmiths, and craftsmen of like occupation, about the ancient shrine of Diana. The pump cisterns are their shrines; themselves the craftsmen, joined with the apothecaries of like occupation; and the company stately crowding the pump-room, the adoring multitude around, animated by the sweet strains of the orchestre, and paying in their costly offerings at the ever-smoking shrines of the goddesses of health. Great great is the health-restoring, life-preserving goddesses of Bath, cry the physicians, apothecaries, pumpers, bathers, undertakers, coffin-makers, grave-diggers, &c. may she never want worshippers from all quarters of the world—priests, priestesses, craftsmen, craftswomen, and others of like occupation. *Hæ nugæ in seria ducent.*

In the Appendix Dr. S. attacks our Journal with much virulence, chiefly on account of the 'Cases in Medicine' criticised in the Review for August last. From whatever source our information may have been derived, we are satisfied, from its effects, that it is true; but, while we 'kiss the rod' of a 'sober critic' on our labours, we despise violent abuse and unmerited invective.—We shall apply to this man of fury and words the well-known anecdote of an eminent lawyer, who being saluted on the Thames with some water-language, which even the frequenters of Billingsgate now despise, coolly replied, 'Go on, my good friend, *You have the best of it.*'

To every thing that bears the shadow of an argument in his strictures, a reply is unnecessary. The public is in possession of both our opinions; but, if the 'humaniores literæ' soften

the

the manners*, as we are taught in the Syntax, Dr. Stevenson does not deserve much compliment on his improvements. In future, he may depend on his invectives being unheeded and unanswered. His opinions shall be treated with the justice which they deserve, and with the candor which shall always regulate our conduct.

A full and genuine Account of the Revolution in the Kingdom of Sweden, which happened on the 19th Day of August, 1772: with the Speech of his Swedish Majesty, the new Form of Government, &c. By J. R. Sheridan, Esq. 12mo. 3s. Fielding.

MR. Sheridan gave us account of this remarkable revolution some years since; and, if we mistake not, resided at that time at Stockholm. The present account, however, is translated from the French Letter of the abbé Micheleffi, to lord Visconti. The abbé was a spectator of the revolution, a favourite of the king, and an attentive and intelligent observer. Some pieces are subjoined, which give a general view of the causes and consequences of this celebrated event.

At this period it is useless to enter into a long detail. It is well known that on the 19th of August, 1772, the king of Sweden, by an exertion, planned with the most consummate prudence, and conducted with the most determined intrepidity, restored the ancient constitution of the kingdom. The gloomy moralist, who delights in the contemplation of human misery, has lamented the lot of a nation, subjected to the will of a tyrant. The sturdy republican, zealous for his darling liberty, and rushing into licentiousness rather than submit to the semblance of restraint, has railed at the Swedish monarch as a despot, and condemned the nation as willing slaves. But, in fact, the government, as now established, is a limited monarchy; the active exertions are those of the monarch; the ultimate appeal is also to him; but the deliberations, the internal regulations, and even the recommendations for the different appointments, are the privileges of the senate. There are but two estates, the senate and the privy council, of the last of which the king is the spirit and the ruler; but we perceive little difference between this and the other limited monarchies, except that civil liberty is not yet on its proper basis. It may be asked then, what were the changes which required this active interposition? It is a novelty, perhaps, to see a king exert himself to limit his own privileges, or temporarily to assume a power, again to bestow it. The kingdom of Sweden had been, for ages, torn by dissensions in the states; there

* It is an example of a very common rule, which made an early and deep impression on us; may it have a similar effect on our author!—*Emollit mores, nec sinit esse feros.*

were two opposite parties, whose contentions always impeded the public concerns, and frequently appeared in the most turbulent contests. They, however, agreed in limiting the power of the sovereign, and had reduced him to the empty pageantry of state, without the least power or authority. In the mean time their subordinate factions alternately oppressed the people as well as their antagonists, and had reduced the kingdom to the most distressing anarchy, and the most turbulent aristocracy. The speech of the king to the states gives an affecting picture of the condition of Sweden, and is a master-piece of active eloquence. He stops and asks them, peremptorily, if they can deny his assertions: and, having restored this change, without the loss of a single person on either side, he laid aside his crown, and, taking a book out of his pocket, informed them that it was the work of Providence, and began to sing the *Te Deum*. What a scene for the pencil of a Reynolds! or the pen of a Homer! The manly vigour, the determined resolution, and the candid assurances of this monarch, deserve attention, and we shall therefore make no apology for giving the conclusion of his speech. We believe it has not before appeared in English.

‘ You greatly mistake, if you suppose I seek any thing else than liberty and law. I have bound myself to govern a free people; this promise is the more sacred, as it is spontaneous; and this transaction shall not move me from my engagement. It is licentiousness I am determined to abrogate, and I will see that the despotism with which the realm has been governed, shall be changed into an orderly and settled government, such as the ancient law of Sweden prescribes, and by which Sweden has been governed in the times of my greatest predecessors.

‘ The only aim I have in view, is to establish true liberty, which alone can make you, my dear subjects! happy, through security under the law, and by law, in all your possessions; through liberty in all lawful occupations; through impartial administration of justice; through preservation of order in town and country; through careful endeavours to advance the common weal; through its enjoyment in tranquillity and peace; and, finally, by maintaining a pure religion, without hypocrisy and superstition.

‘ All this cannot be obtained, except the kingdom be governed by a fixed law, the letter whereof may not be misinterpreted, equally binding the king and the states; which cannot be altered but by their mutual consent; which allows a king zealous for his country’s welfare, to consult with the states, without

without being looked upon by them as a scare-crow, of whom they must stand in dread ; and which finally unites both king and states in one common interest, which is the prosperity of the kingdom.

‘ Such is the form of government which I shall now cause to be read to you, and which lays an equal obligation on me and you.

‘ You will easily perceive, by what I have now said, that, far from any partial view, every thing is done for the good of the kingdom ; that if I have been constrained to speak the truth without reserve, it has not proceeded from acrimony, but solely from love, and a sincere zeal for your happiness. I therefore make no doubt but that you will with gratitude receive it, and thereby, with me, lay a firm and immoveable foundation for your liberty and happiness.

‘ Great and immortal kings have swayed the sceptre, which is now in my hand. It would undoubtedly be presumption in me, in any way to compare myself to them ; but as for zeal and love for my native country, I vie with them all ; and whilst you entertain the same sentiments, I am persuaded the Swedish name shall regain the honour and respect which it acquired in the days of our ancestors.

‘ The most high God, from whom nothing is concealed, sees the inmost thoughts of my heart in this hour : may he crown our determinations with his grace and benediction !’

The account of Sweden at the end is short, but satisfactory.

Poems on various Occasions. Consisting of Original Pieces, and Translations from some of the most admired Latin Classics, &c.
By S. Rogers, A. M. 2 vols. 12mo. 6s. Doddsley.

WHEN the itch of writing seizes on some constitutions, it harrasses and oppresses them during their lives. Mr. Rogers, whose volumes are now before us, seems to be one of those unfortunate gentlemen who perpetually labour under this cruel distemper, and in consequence of it he has continued for a series of years to write on every subject that occurred to him ; every new place which he sees, every public event that happens, every private party that meets, and every circumstance that passes around him, furnishes matter for his prolific muse ; and when he is left entirely to himself, he can at least sit down and translate. With all this violent propensity to verse, Mr. Rogers is but a very indifferent poet, as our readers will perceive by the following extracts.

To Sir John P*****, Bart. late Member for the County of
*****. Written in the Year 1774.

‘ P*l**r, alike by pride and meanness curst,
Doubts to continue, or resign his trust;
Pride importunes him to maintain his seat,
While meanness hints “ ’tis cheaper to retreat.”
The struggle’s o’er—and pride submits to yield
To matchless meanness the disputed field.
Some cause to shew, yet hide his lust of wealth,
He hints “ Importance,” and “ the want of health.”
But soon as e’er the pleasing news he draws,
That large subscriptions will support his cause,
He mumps and chuckles, as of yore, to think
Secure his seat, and more secure his chink.
For who reads man, must freely own, that pelf
Is god of gods with every sordid elf.
‘ Ill-fated wretch! how poor with all thy store,
If use alone stamps value on the ore.’

To Sir J****s L*ngb*m, Bart. On his offering himself a Candi-
date in the Year 1774, for the Town of Northampton.

‘ With the courtly Sir James why thus angry and hot?
It is not his fault;—no, indeed it is not;
Of himself he is peaceful, polite, and well-bred,
Nor means to disturb, but when weak in the head;
At which seasons (unless my authority fails)
A wonderful “ *Partium consensus*” prevails.
‘ In one of these fits, then, it happen’d, I ween,
That when weak and disabled from serving his queen,
To Northton she sent him, fans lett, with a view
To have him return’d a stout member and new.
‘ But how frail human efforts, oppos’d by the stars!
Success just at hand, oft some accident mars!
‘ Tho’ her ladyship’s scheme was judicious, no doubt,
Yet the very reverse of her project fell out:
For Sir James, in attempting to stand, got a fall,
And return’d to his lady no member at all.’

So much for satire, in which our bard cannot boast of any ex-
traordinary merit. Let us turn the perspective, and see what
he makes of panegyric.

To the Corporation of Northampton, Patrons of the Free Grammar
School there. On their repairing the School, Premises, &c.

‘ Well pleas’d to see the ancient site repair’d,
Where Learning erst her blooming branches rear’d,
The grateful Muse in unambitious lays
Presents her pittance of prescriptive praise.
‘ On doubtful wings, unpractis’d long to fly,
Again shall Science meditate the sky;

And

And soaring upwards to the realms of fame
Midst stars inscribe each worthy patron's name.

'Roll on, ye seasons, then, advance apace,
Big with the number of the rising race;
Whose infant years shall draw instruction hence,
To ripen reason and the buds of sense;
And fraught with all that Greece or Rome e'er rais'd,
As poets, priests, or senators, be prais'd.

'Peace, Envy, peace! what though the Muse presage
New scenes of glory in a future age!
But Envy's self in vain attacks that praise,
Each cultur'd pupil's grateful tongue shall raise.

'Friends then, and patrons of the letter'd arts,
Accept with candour what the Muse imparts,
Who dares to praise where praise is justly due,
Nor fears rude censure, when she praises you.

'Already see, the buds of science shoot,
Reflecting lustre on the parent-root;
Whose genial power the circling sap supplies,
And bids the fruit to due perfection rise!

'Scarce more, who found, than who the dome maintain,
Where science dwells, deserve the grateful strain;
There active virtue, studying public good,
The site first granted, and with lands endow'd;
Here conscious duty prompts the patriot hand
To guard the mansion public virtue plann'd.

'Weak tho' the numbers, which attempt your praise,
A well-meant zeal may sanctify the lays;
And tho' these efforts antiquated fail,
True worth o'er distant periods shall prevail:
To safer records for protection trust —
The warm affections of the good and just;
Whose ancestors beneath this roof were bred,
And hence to happiness and glory led.'

Mr. Rogers's praise is as unpoetical as his censure.—His translations from Martial, Ovid, Juvenal, &c. which fill up at least one half of the two volumes, are even more insipid than his originals. As a specimen we will produce an epigram from Martial, with Mr. Rogers's version of it.

Mart. Lib. I. Ep. 16. De Gellia.

'Amisum non flet, cum sola est Gellia, patrem;
Si quis adest, jussæ profiliunt lacrymæ.
Non dolet hic, quisquis laudari, Gellia, quærit;
Ille dolet verè, qui sine teste dolet.

'Alone no grief is Gellia known to show;
In company her tears when bidden, flow;

Then

But grief call'd forth or rais'd by hope of praise
Like yours, too plain its principle betrays;
Then what flows freely, and when none is near,
Is grief indeed, and can't but be sincere.'

The famous epigram of Arria and Pætus having been already so well translated, it is astonishing that this gentleman would hazard the following burlesque of it.

' The sword when Arria from her bosom tore,
And gave to Pætus, all besmear'd with gore;
" Indeed," she cries, " no pain this steel imparts;
For Pætus only virtuous Arria smarts."

Though his translations from the Latin into English are very indifferent, what he has turned from English into Latin is remarkably elegant. We have not met with a more classical version than that of Gay's fable of the Hare and many Friends, part of which we shall lay before our readers.

' What transport in her bosom grew
When first the Horse appear'd in view!
Let me, says she, your back ascend,
And owe my safety to a friend:
You know my feet betray my flight;
To friendship every burden's light.

' The horse reply'd,—Poor honest puss,
It grieves my heart to see thee thus:
Be comforted; relief is near,
For all your friends are in the rear.

' At quæ pertentant turbatum gaudia Pectus,
Cum juxtâ notum fortè videbat equum!
Heus! Eque, jam veteram memora servare sodalem,
Me tua jamque finas scandere terga, precor.
Hei mihi plantarum nimio quòd odore mearum
Prodor! Amicitiam sarcina nulla gravat.

Ah! multum me tangit, honesta Lepuscula, dixit,
Ista sub immeritis mæsta querela malis.

Quin firmes Animum, ponè instat plurima turba,
Unde tibi miseræ certa petenda salus.'

All Mr. Rogers's versions into Latin are executed with great elegance and fidelity. We would advise him therefore to write no more English, but adhere to his old school-friend, the Latin tongue, in which he will acquire more reputation than he can ever hope for in his own language.

*Bibliotheca Topographica Britannica N^o II. Part III. Contain-
ing Reliquiæ Galeanæ ; or, Miscellaneous Pieces. By the late
learned Brothers Roger and Samuel Gale. With a General In-
dex to the Whole. 4to. 7s. 6d. in Boards. Nichols.*

THE plan of this number was suggested by a collection of letters, that passed between Mr. Roger Gale and some of the most eminent antiquaries of his time, which had been presented by his grandson to Mr. George Allan of Darlington. This gentleman, with the indefatigable diligence which distinguishes all his pursuits, transcribed them into three quarto volumes, and communicated them to Mr. Gough, with a wish, that in some mode or other they might be made public. With this view several of them were read occasionally at the Society of Antiquaries, and three or four of them printed in the sixth volume of the *Archæologia*. But as they are of too miscellaneous a nature to form a part of that publication, it was thought the wish of the public-spirited transcriber could not be better gratified than in the present mode. Accordingly they compose the whole second part of this number, and by much the largest share of the third part, forming a correspondence, in regular succession, between Mr. Gale, Dr. Stukeley, and Mr. Johnson, founder of the literary society at Spalding, sir John Clerk that eminent Scottish antiquary, Mr. Horsley, and Mr. Beaupre Bell. In this collection the editor has likewise inserted several letters, copied from originals in the British Museum, and others communicated by learned friends.

This Part begins with Mr. Roger Gale's historical discourse on the ducal family of Britany, earls of Richmond [in Yorkshire] being the substance of his preface to the *Registrum Honoris de Richmond*. This historical account commences with Alan Rufus, the first earl of Richmond (after the Norman conquest) in the eleventh century, and is continued to the latter part of the fifteenth, when Anne, the daughter and heiress of Francis the Second [duke of Britany] marrying Charles the Seventh [Charles the Eighth], king of France, united that dutchy to the crown of France ; after which the title of earl of Richmond was no more assumed by any foreigner.

Having occasion in this discourse to speak of arms, Mr. Gale says :

‘ Our heraldic writers have not only devised coat armour for the immediate predecessors of Peter de Dreux in the duchy of Britany and county of Richmond, but have even bestowed it upon the first earls of the latter, some giving to Alan Rufus the ermines of Britany, others the checquered shield of Dreux with

a canton ermine, which was the bearing of this Peter, and the first that was borne by any earl of Richmond.

‘ The absurdity of allotting arms to them so early is very gross, since it is agreed now on all hands that the use of armorial bearings, as distinctions of families, was not in being till the second croisade, which was begun in the year 1147. The great seals of our kings shews no arms till the reign of Richard the first, *Qui primo leonem, seu potius duos leones erectos, sese coram aspicientes, et postea tres leones gradientes gestavit.*’

‘ It is therefore utterly improbable, that subjects should take coats of arms when their princes did not; so that if we meet with any insignia before that time, they are only to be regarded as devices taken by the bearers, or rather some modern fancies falsely fathered upon them.’

There is no accounting for the absurdity of heraldic writers. In some books on that subject we are told, ‘ that Abel, the second son of Adam, bore his father’s coat of arms quartered with that of his mother Eve, she being an heiress, viz. gules and argent; and that Joseph’s coat was party per pale, argent and gules.’ This wonderful sagacity can only be equalled by the prodigious accuracy of those learned chronologists, from Usher down to Blair, who tell us the *very day* in which the world was created.

The *Linum asbestinum* is mentioned by many writers. Sir John Clerk on this subject says:

‘ As to the *Linum Asbestinum*, I know very well what Pliny has said of it, lib. xix. c. 1. and that Cardanus, Scaliger, A. Kircher, Aldrovandus, and several others, have said the same: but I humbly conceive they have taken up this notion without further enquiry. That there is such a *linum*, and even napkins made of it, is certain, and that it will resist moderate heat; but there is very little evidence that it ever should endure the flames of a *rogus*. For the same father Kircher observes, that the martyr St. George being hid or wrapt in it, the fire consumed it, but preserved the body of the saint; and this he ascribes to a miracle. Strange force of credulity! for this effectually destroys his notion about the incombustible nature of this *linum*. If I remember right, Aldrovandus, Lib. viii. de Metall. speaking of the *Asbestos*, tells the same story; so that, if we are persuaded of the credulity of Pliny in a hundred instances, and the superstition of these two last mentioned, we shall have but a weak foundation to establish the use of this *linum* in the ancient funerals. I cannot in the mean time doubt of its property to resist humidity, and sometimes it might be used for wrapping up the ashes of the dead; and I do believe Pliny and others before him took their grounds from this to ascribe a greater share of durability to it than it naturally had.’

In a second letter on the same subject, Sir John Clerk has these farther observations:

The

‘ The last paragraph of bishop Hadrian’s letter to father Mon-faucon did not escape me even at my writing my second letter to you ; yet I asserted, the good bishop had not made a due experiment, that the cloth he saw was incombustible. I have seen many experiments made of the *Linum Asbestinum* ; I know very well that it will resist a slow heat, but this will not prove that it will resist a strong one and be incombustible : I can assure you from very good grounds, that it cannot stand a strong fire, and far less the one of a Roman *rogus*. You will be pleased to consider, that even that letter labours under a very great defect, which is, that the whole *cineres* of a human body were not found in the cloth, as they must have been if it really had been used in the manner the bishop apprehends. In the next place, from the carving of the sarcophagus, he asserts its antiquity to be about the time of Constantine ; and yet you know that in the days of Pliny such cloth was extremely rare ; nor do we find that any *cineres* of the Roman emperors have been preserved in such ; on the contrary, there are great presumptions that it was not used on the occasion.’

Pliny does not assert, that the Romans were burnt in the asbestinum. His expression, ‘ *regum inde funebres tunicae.*’ &c. fix the use of it to the burning of the kings of the country where it was found.

Strabo, lib. x. mentions a cloth made of the lapis Carystius, as having the same quality as Pliny’s *linum asbestinum*. Many idle fables, we make no doubt, have been related of both. As to modern experiments we can only say, that at this day no person can pretend to affirm, that he has either the *linum* of Pliny, or the *lapis* of Strabo.

The following extract form one of Mr. Gale’s letters to sir John Clerk, on the use of brass and iron arms among the Romans, will not be unacceptable to the lovers of antiquarian learning.

‘ I do not affirm, that the Romans never made use of brass arms ; but that the Roman authors never mention the use of them among them, and that they knew how much iron was preferable for all purposes before they set foot in this island, inso-much that it is strange to me how any body can imagine that the brazen weapons found so frequently here did belong to them. It cannot be doubted, that in the earliest times of their kingdom and commonwealth the use and manufactory of iron could not be so well known and understood by them as afterwards, and brass being more tractable was the metal most in vogue, as it was among the ancient Greeks, which yours and a hundred other quotations that may be made do fully demonstrate ; but I must beg leave to say, that all of them together do not prove that it was generally in use with the Roman soldiery so late as their first invasion of Britain ; for, if we allow that Virgil spoke literally true and without poetical license when he says,

Ætate micant pelta, micat æreus ens,

it can amount to no more than that the inhabitants of Italy used brazen arms when Æneas landed there, and nobody disputes their use at that time. The Roman auxiliaries most certainly used brazen weapons if levied in a country where brass was in use; and hence indeed we may account for such being found sometimes in our tumuli. What Tacitus means when he says of the Germans, *nec ferrum quidem superest, sicut ex genere telorum colligitur*, wants a little explanation, since he tells us almost in the next line, that *Frameas gerunt angusto et brevi ferro, sed acri et ad usum habili*, &c.; and from Cæsar we are informed, that the Britains had the use of iron though it was not very plentifully found in this island, and it is not improbable they had then the art of forging it, because, as he says, it was produced here, but brass was imported. That the defensive armour of the Romans, their *casides*, *scuta*, lances, &c. were of brass, cannot be denied; the reason of which may be, that it is much more fusible than iron, and consequently fitter for all sorts of cast work, as helmets, shields, breast-plates, and the rostra of ships: it is even a question whether they knew how to run iron or not. Iron was much properer for all malleable work, as swords, and spear heads, and therefore I believe the *legio ferrata* had its name rather from being covered with iron armour than armed with iron weapons, and will not conclude too much if we suppose this legion was the only legion that entirely used iron weapons. Brass indeed was not so liable to rust and corruption; but the present service and convenience of offensive arms was certainly more regarded than their future duration, for the Roman *pilum* was so contrived that it should never be used a second time.

On the foregoing extract we may observe, that antiquaries must not depend on the poets in a question of this nature. The poets applied such words as *ferreus*, *æreus*, *auratus*, *eburnus*, *stellatus* *iaspide*, &c. to *ensis* and *gladius*, by a metonymy, in a very arbitrary manner, as they suited their fancy and the measure of their verse.

The following passage, as it comes from an accurate investigator of natural curiosities, sir John Clerk, is worth observation.

‘In a moss near Moffat, called the Moss of Drumcrief, there lies under the surface an incredible number of large oaks, which never could have grown in the place. I observed the like in a moss in the north of Scotland, from which circumstance one cannot but think they were brought thither by the deluge; and as all mosses are plainly of rotten wood, so may we believe that they were only large floats of timber tost together by the waters, and left at certain places as the flood abated; so far could I please Dr. Woodward, if he were alive.

‘I will mention one circumstance more to you with relation to these mosses, which is that in one of them belonging to myself, and

and about a mile from where I live there are several quantities of nutshells found whole and entire after great rains, though there is not the least vestige of wood or hazel bushes to be found in the neighbourhood. This proceeds no doubt from the same cause; for all things whatsoever preserve their shape and consistence wonderfully in moss.

Sir John's habitation, where the nutshells were found, was at Pennycuick, about fifty miles north of Hexham. Our antiquary seems to have thought, that they have remained in the moss ever since the deluge.—If they are constantly thrown out in large quantities after great rains, the moss must have contained as many nutshells at the deluge as would have overwhelmed all Pennycuick!

In two or three of his letters to Mr. Gale, sir John Clerk maintains the following *singular* hypothesis relating to the transmigration of wild geese, woodcocks, and other birds of passage.

‘How they perform their long flights and passages on the continent, is no manner of difficulty; but how they come over the German ocean into the northern parts of Britain, will deserve some consideration by those who are curious of enquiry into all parts of nature. The difficulty of their passage will be greater, if we consider, in the first place, that it cannot be less than 600 miles; next, that in their ordinary way of flying they can be wearied and taken if chased for some hours without any rest or respite; and, in the last place, that in their usual way of flying, when not chased, they cannot well exceed fifteen miles an hour, and it is even doubted, if they can in their ordinary way fly even so far without rest.

‘I am therefore inclined to believe, that these fowls come from the Northern part of Muscovy and Tartary; and that they perform their passage over the German ocean, partly by raising themselves very high in the air, where, in their flight westward, they meet with less resistance from the atmosphere, and partly by the assistance of the diurnal rotation of the earth, for by this means only they may make a fourth part of the globe, or 5500 miles in the space of six hours; thus their journey may be performed merely by hovering in the air; but if they fly with any swiftness, they may dispatch it in much less time.

‘That this is probably the case, will appear from the following considerations. 1. That the woodcocks especially are known to fly very high, and at their first coming into these parts are seen as it were to drop from the clouds. Likewise it has been seen many times, that when they are eagerly pursued by a hawk, they will take their flight directly upwards, and at last disappear, of which I have been more than once an eye-witness. Likewise all other transient fowls, as the cranes in Holland, and the swal-

lows every where in Britain, accustom themselves to fly, for several days, very high, before they leave their habitations here.

‘ 2. That the world turning eastward on its axis cannot but very much accelerate their motion westward, if they can be supposed to raise themselves beyond the greatest force of the atmosphere ; I say, the greatest force of it, because it cannot be supposed that fowls raise themselves entirely beyond it : only where it is very thin, and its power diminished, the resistance will proportionably be less.

‘ 3. Because all bodies diminish in their weight in proportion to their distances from the center of gravity ; and the same may be said of the power of attraction.

‘ 4. Because there is less difficulty in this supposed way of fowls passing over great tracts of ground from east to west, than that they can fly over 600 miles of sea without meat or rest ; and it may be added, that when they come here, they have meat in their stomachs, and are as fat as at any time afterwards.’

As to the return of these fowls to the place from whence they came, if they are really, as this writer *imagines*, assisted by the diurnal rotation of the earth, their passage must be still westward till they arrive at their journey’s end.

To this hypothesis is subjoined an answer by Mr. Machin, at that time secretary to the royal society.

The following observations by Mr. Gale are curious, and on a subject of importance.

‘ 1. As to the antiquity of working coals at Newcastle, the intestine wars among the Britons and Saxons, and afterwards of the Saxons among themselves, which were almost continual, besides the invasion of the Danes, and the wars with Scotland, for three or four reigns after the Norman conquest, during which time this country, as may be said, was always under fire and sword, together with its never being mentioned in history, makes me think it was not followed till about the time of Henry III. The first mention of coal-working there, is in a history of the Town of Newcastle, published in the year 1736, where it is said, that they had a grant from Henry III. to dig coals in Castle-field and the Frith, dated in the 23d year of his reign, December 1, 1239. *Carbo Marinus* is also mentioned by Matthew Paris, A. D. 1295, but the coal may have been much earlier in other parts of this kingdom, a flint axe having been found in some veins of coal exposed to sight in a rock called Craig-y-park in Monmouthshire, which, as they lay open to the day, might be very well discovered and worked by the people that used such tools, the ancient Britons, as I suppose.

‘ 2. The counties in England producing coal are Cumberland, Westmoreland, Northumberland, Durham, Yorkshire (mostly in the West-Riding,) Lancashire, Cheshire, Derbyshire, Nottingham.

Nottinghamshire, Leicestershire, Staffordshire, Shropshire, Worcestershire, Gloucestershire, Somersetshire, North Wales, and South Wales.

3. As the strata of coal lye generally bedded between two other strata of stone, and rise and dip in parallel lines with them, they seem to me coæval to the texture of our globe, and to have undergone the same convulsions that it has suffered; it being hard to conceive how soft earth included between two such solid bodies should imbibe a sulphurous and bituminous matter from or through them. There is, indeed, such a sulphurous matter found in coal-pits; but to me it appears much more reasonable to think it was shut up at the same time with other substances that enter into the composition of coal.

4. The strata of coal seem to lye within a very narrow compass on the globe. I have met with an observation, that if a line be drawn from the mouth of the Severn to Newcastle, and so round the earth, that all coal will be found within a very small distance of it on one side or other. The coal found in Europe, at least the farthest distant eastward, is, I believe, about Liege, and westward in the mountains of Kilkenny in Ireland, both within 250 miles of it: but, I think, there was no occasion to stretch this line round the world; for all the coal we know of is contained within the latitudes of our own island, except what I remember to have heard affirmed some years ago in the house of commons, upon the debate about the bill of commerce with France, should prove me mistaken, by which the isle of Cape Breton was given up to that crown, and said to abound with excellent coal; but, as I could never since meet with a confirmation of the assertion, I much question the truth of it.

I cannot say any thing as to coal being the common fuel in China, not having the Missionaries' Letters by me, or read that book.

There is a tradition at London, that Blackheath above Greenwich is full of coal, but not permitted to be wrought, for the encouragement of navigation and the Newcastle trade; which I dare say is false. This I am sure of, that there is no law against it; and though the heath belongs to the crown, and no king ever gave leave to dig it, yet it is strange that none of the neighbouring land-owners should ever be allured, by the vast profits it would bring them, to search for coal, and work it there when found in their own estates, which they could not be debarred from but by act of parliament; which would be such a deprivation of property, as, I believe, no house of commons would consent to.

I suppose the act of Henry the Fifth you hint at is that in his ninth year, for two-pence a chaldron of coals to be paid by such as are not enfranchised, and for the measurement of keels. The author of the Newcastle History says, that, in the first of Edward III's Statutes, mention is made *de carbonibus maritimis*, which,

I suppose, is Newcastle coal ; but I cannot find it in any of our statute-books, though I have the first that ever was printed.'

In a long and learned enquiry, addressed to Mr. Gale, on the ancient language of Great Britain, sir John Clerk endeavours to prove, that the German nations were the first who peopled the greatest part of this island, particularly all the south, south-east, north-east, and northern parts of Great Britain ; and therefore, even before the invasion of the last race of Saxons in the fifth century, that our British coasts, opposite to the continent of Germany, and Gallia, were called the *Litora Saxonica* ; that in Britain, besides the Latin which the Romans introduced, two different languages were spoken at the same time, that is to say, the Gallo-Celtic in Wales, Cornwall, and the Highlands of Scotland, and the Saxon, Suevian, or Belgic by the rest of the island ; that though the language, which Mr. Lhuyd treats of as the *lingua Britannica*, may be, and, sir John says, no doubt, was one of the ancient languages of Great Britain ; and though the language of the inhabitants of the Highlands of Scotland may have the same claim ; yet this Gallo-Celtic language has no pretence to be called the ancient British language, for that more than three fourths of the inhabitants of this island spoke anciently the Saxon or old German tongue, the genuine parent of what the people of Great Britain, by the same proportion, speak at this day. ' However, says he, I pretend not to carry even the antiquity of this language much beyond the time of Julius Cæsar ; for if any body pleases to think, that in more remote ages the people of Great Britain spoke uniformly either the Irish, Welch, or any other sort than the old Saxon, I will not offer any thing to the contrary.'

In a short dissertation Mr. Gale assigns some reasons why Constantine the Great could not be born in Britain ; and questions even the existence of king Coel, the supposed father of Helena.

' I will not take upon me to determine where the place of Constantine's nativity is to be found. Eutropius, who lived but a few years after him, says he was born "*obscuriore matrimonio*," which is perhaps the reason, that neither he, nor the ecclesiastical historians, nor any other writer near his time, gives us the name of the town where he was born, either being ignorant of it, or thinking it no great honour to him. It seems, however, most probably to have been at Naissus, a small city in Dardania, which was a province in Dacia, as Dacia was of Illyricum, the earliest and best officers [authors] that speak of it fixing it there. To this I may add, that in Dardania was the seat of Constantine's family.

Trebellius

Trebellius Pollio tells us, that "Ex Crispi filiâ Claudiâ et Eutropio, nobilissimo gentis Dardanæ viro Constantius Cæsar est genitus," which shews they were inhabitants of that country, and therefore not unlikely to marry and propagate there; but how Helen, daughter of king Coil, should get thither from Britain, I will not presume to conjecture. See Cuperi Prælect. in Lacrant. de Mort. Persecut. Traject. 1602.'

This, we apprehend, is a sufficient specimen of the contents of this volume; though it must be confessed, that all the letters are by no means equally entertaining or interesting.

An Entrance into the Sacred Language; containing the necessary Rules of Hebrew Grammar in English. By the Rev. C. Bayley.
12mo. 5s. Longman.

TO this work the author has prefixed a preface, in which he gives some of the reasons, which incline him to believe, that the vowel points are an essential part of the Hebrew language. Some writers maintain, that these points were invented about the year 600. 'But, says Mr. Bayley, if they were not used before this period, how could Jerome, who lived from the year 329 to 420, have the Hebrew words in Latin letters, exactly answering to the points, when so many millions of hazards are against them? as he has in his Epistle to Evagrius, concerning Gen. xiv. 18. thus: Umalkizedeck melec Salem, &c. exactly as the pointed Hebrew.'

To this objection it may be replied, that Jerome has given the Hebrew words in Hebrew letters, with this prefatory remark; 'Ne quid desit curiositati, ipsa Hebraica verba subnectam.' And probably the points and the words in Roman letters may have been added by some transcriber or editor. The reason why we may suppose this to be the case, is founded on the following words in the same epistle: 'Nec refert utrum Salem an Salim nominetur, cum vocalibus in medio literis, perrarò utantur Hebræi; & pro voluntate lectorum, atque varietate regionum, eadem verba diversis sonis atque accentibus proferantur. Hieron. tom. iii. p. 40.'

'As no writer, says our author, Pagan, Jew, or Christian, has given us an account of such a vast change being made in the Hebrew tongue—we may suppose it inconceivable and impossible to have ever been.'

We answer: such a change might very well happen in the darker ages, among the Jews, without any particular notice. But if this is inconceivable, how will our author on his own principles account for the introduction of unpointed Bibles in-

to the Jewish synagogues? A Jew would have looked upon such a scheme as a profanation of the sacred text.

‘Without the points, says Mr. Bayley, the sense is left vague and unsettled.’

Admitting, that a word in Hebrew has a variety of significations, this is nothing more than what is common in all languages, and yet the sense and texture of the sentence discover the true meaning. The English words cock, lock, line, spring, &c. have many different significations, yet this circumstance creates no difficulty to any intelligent reader. We have scarcely heard of any one so absurd, as the two honest Germans*, who translate Pope's Rape of the Lock, ‘rapina clavis.’ But it is evident, that these wonderful geniuses either never read, or did not understand that poem.

Lastly, ‘The Rabbins, says our author, compare the letters, without the points, to the body without the soul, &c.’ In opposition to this, and such like remarks, we beg leave to ask, how it happened, that the Greeks, who evidently took their alphabet from the Hebrews, or the Phœnicians, could ever be guilty of such an absurdity, as to content themselves with the adoption of dead letters, and leave the *soul* of the alphabet, kamets, kibbutz, patha, segol, &c. without the least regard. This is hardly to be accounted for upon our author's hypothesis, who supposes the vowel points to be an essential part of the Hebrew language.

In the latter part of the preface the author recommends the learning of this delightful language (Hebrew) to every man, woman, and child, who has opportunity, and wishes to attend to the exhortation of our blessed Saviour, in John v. 39. ‘Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.’

Mr. Bayley's Grammar is one of the fullest and the plainest we have seen, on the *Masoretic system*; and as it is accompanied with the original text of several chapters, select verses, and useful histories, translated verbatim and analyzed, we make no doubt but that it will enable any one of a moderate capacity, to attain a competent knowledge of the Hebrew scriptures, with very little additional assistance.

* ‘The Rape of the Lock, i. e. Rapina clavis regiminis et religionis, cui opposuit Esdras Barnwoldius scriptum sub titulo, A Key to the Lock, i. e. Clavis ad clavem, quo periculosam poematis istius intentionem detegere conatur.’ Klefkeri Bibliotheca eruditorum præcocium, p. 301.

Letters addressed to Two Young Married Ladies, on the most interesting Subjects. 2 vols. 12mo. 5s. Doddsley.

THESE letters are evidently the productions of a lady, who informs us, that they were written in the course of a long and painful illness. In such a situation she intimates (and undoubtedly with great sincerity) that the effusions of her heart involuntarily flowed from her pen, without form or art. She owns (what is very true) that the thoughts which she has thrown together, are irregular and imperfect; but that every other consideration was superceded by a tender solicitude for the happiness of her young friends, and an anxious desire to leave with them a lasting memorial of her affection.

The subjects upon which she offers her advice, are the duties of religion and morality, ornamental accomplishments, public diversions, the affection due to a husband, the education of children, domestic oeconomy, &c.

As the education of children appears to be one of her favourite topics, she has made it the subject of several letters, expatiating at large on the importance of cultivating their minds as soon as possible, and giving them proper notions of religion, of truth, of benevolence, of humility, of compassion, of industry, of the works of nature, and of the great Author of the universe.

On this head she very properly opposes the absurd scheme of Rousseau, who says: 'the first part of education should be purely negative, and should only consist in guarding the heart from vice, and the mind from error. If you could bring up a child to the age of twelve years, without even knowing his right hand from his left, healthy and robust, the eyes of his understanding would be open to reason at your first lesson, void both of habit and prejudice; his passions would not operate against your best endeavours; and by attempting nothing, you would gain a prodigy in education. Exercise their corporeal organs as much as you please, but keep their intellectual ones inactive as long as possible.' Such a negative education, as this very sensible writer observes, is impracticable: 'the inquisitive disposition of the child would perpetually lead it to ask questions, and to gain information from every illiterate servant in the family.' Their minds, if not employed in useful learning, would be occupied by mean, vulgar, and absurd notions; and, through habitual indolence, would be totally disinclined to study and application.

Though this lady is no enemy to ornamental accomplishments, or to dress, she very rightly exposes the folly of those parents.

parents, who make these articles the principal objects of their children's attention.

' Lord Halifax, in his excellent treatise of Advice to a Daughter, calls very fine dancing "excelling in a fault." Whether the opinion of this wise man (who lived in the last century) was right, I will not pretend to determine; but certain it is, that in the present day, so far from looking on this accomplishment of dancing in the light of the above honourable author, it is universally made the most important article in the whole present system of female education. I once saw a letter from a vain fashionable woman (who was the mother of three girls) which run thus:—"As to Caroline, my eldest, I am happy to say every moment of her day is employed with her dancing or her singing master:—she begins to discover a pretty taste for dress, and knows how to manage her fine hair to the best advantage, with very little help of false, or of a friseur. I flatter myself her person will be extremely beautiful—I never saw such a skin—such lovely red and white!—You would be delighted with her industry. I assure you, she has herself invented (which I tried myself) a wash for the neck, greatly superior to Warren's milk of roses, and also an-excellent paste for the hands. She makes the very prettiest card purses you ever saw.—As to the two youngest, whom you enquire after, I have not seen them a long time; but I have changed their boarding-school; for that stupid woman where they were, Mrs. Strickland, taught them nothing in the world but reading English and plain-work: I have therefore removed the poor things from such a scene of dullness, to Mrs. Delamot's famous French school; and one great motive for doing so was, that there is the very best dancing-master in England. I am sorry, however, to tell you, Charlotte continues still fat and short, and I greatly fear will be a very clumsy woman. As to Louisa, your god-daughter, I grieve to say, her features grow like those of her father:—her skin is lamentable; still as brown as a Creolian. I am quite unhappy too about her shape!" Alas! little reason had this vain ridiculous mother to rejoice in the accomplishments of her Caroline; as the miserable girl (educated only to allure) at the age of eighteen became the prey of a vile libertine, with whom (being a married man) she eloped to France, and died soon after, equally wretched and infamous.'

On the subject of dress, the author makes the following just observations.

' As to dress, you will continue, I doubt not, to be exquisitely delicate in that article; and I know you will always prefer an elegant simplicity, which will best shew your taste and delicacy to a load of finery and tawdry ornaments: as Swift says, "I know you are both utter contemners of that kind of distinction which a finer petticoat can give you; because it can
neither

neither make you richer, handsomer, younger, better-natured, more wise or virtuous, than if it hung upon a peg." Many women little imagine how much dress is expressive of their characters; vanity, levity, fluttishness, often appear through it. An old Spanish proverb says, "Tell me what books a man reads, and what company he keeps, and I will tell you what manner of man he is:" but I think we may with greater propriety say, Tell me how such an one dresses, and I will tell you what sort of man he is. It would be a more certain way to discover the secret bias of each person; it is a kind of index to the mind. Upon the stage you see the most exact and strictest attention is paid to what they call dressing their characters. The fop has his folitaire—the Quaker her pinched cap and little black hood—the courtesan is decked with every tawdry ornament to allure. The most perfect elegance of dress appears always most easy, and the least studied. I need not remind you to accustom yourselves to an habitual neatness; and I know you will always remember, that even your most careless undress be such, that you need not be ashamed of appearing before any company. The finest woman in the world shews her beauty most by endeavouring to conceal it.

The following piece of advice is of infinite importance to young married women.

‘ It is impossible a woman can too much study the taste of her husband; and she must likewise endeavour to excel in those amusements which he most approves. Set yourselves to consider this great point. Be it books, music, &c. remember there is no little accomplishment, however trifling, but it becomes important when it conduces to the amusement of your husband. Never did our charming friend Mrs. P—— appear in so amiable a light, as when, having entertained her company with one of the finest Italian songs ever composed, she declared she had taken no small pains in the acquisition of it, “because (said she with a smile) it is my husband’s favourite.” He gave her a most affectionate look of inexpressible tenderness. Of all the movements of a generous soul, those secret emanations of kindness are the greatest and most affecting, which the obliher does not put on the score of gratitude. Married persons do not in general consider enough these little delicate attentions. As the most exquisite performance in music (to draw a simile from my favourite science) derives its greatest beauty from those inexpressibly delicate touches of harmony, and secret combinations of taste, joined with execution, which are only to be felt, but not described; so does this obliging elegance of behaviour polish every other quality, and diffuse an ineffable grace over every look and action; it is, in short, the perfection of taste in life and manners; it is virtue, and every excellence in its most graceful form. It is of the utmost consequence to have your amusements at home, and within yourselves.

‘ It

‘ It is imagined (I know not why) that when a woman is married, she is to banish every agreeable accomplishment, and that nothing but the most sad and melancholy duties are to take place. I have always observed (nay it is proverbial) that, for instance, music and singing, after marriage, are soon neglected and laid aside; even where the lady has particularly excelled in those charming accomplishments. But I would ask, is this politic? Can we be astonished, that when a man sees nothing but a kind of melancholy solemnity reign in his home, that he should seek diversions abroad? or that the generality of men should not be inclined to embrace a state which they think so disagreeable? How often do we hear a young married woman, when asked to sing or play, exclaim, “ Sing! no—my singing days are now over: I am now married:—a wife has something else to do than to mind such trifles!” By the way, this is no great compliment to the husband: in fact, he sees that the everlasting excuse of the management of family affairs is merely a pretence for no longer endeavouring to render herself amiable.’

Some of our readers, without doubt, will observe, that the husband should likewise endeavour to render himself amiable by a pleasing attention, and an affectionate endearment; and that if he is cool, indelicate, or negligent in his behaviour to his wife, he cannot reasonably expect any of her engaging condescensions.—We cannot, we must confess, plead any excuse for the gross insensibility of some husbands; but where a man is incorrigibly rough or disagreeable, we can only join with our fair adviser in recommending the following example to the imitation of the wife.

‘ Never did our charming friend, Mrs. C——, appear in so exalted a light, as when she is giving the merit of her own excellent management to that simple fool her husband, and rendering him all the credit of her own admirable oeconomy, and other virtues. One may indeed say, that she seems as industriously to conceal his infirmities, and to make his very defects appear in the most amiable light, as many other women do to make their husbands infamous or ridiculous. The folly, the weakness of the husband of the above excellent woman is her shining-time.’

Our fair moralist, treating of diversions, represents card-playing as ‘ a senseless and pernicious infatuation.’ But it ought to be considered, that a well-bred woman should not be a stranger to an amusement, which is almost universally fashionable; and, under proper restrictions, a polite and agreeable diversion.

There is among mankind an insipid and frivolous race of beings, who are neither born to shine in conversation, nor in active life. To these people, provided their fortune will allow them to trifle, the card-table is an excellent resource. Here they are in some measure restrained from calumny, preserved

served from gross irregularities, and placed in their proper sphere. Two or three trite and ordinary phrases, and the rules of the game, are adequate to their capacities; and by this expedient they may pass through life with politeness and decorum.

Patriots and politicians, who employ the morning hours in projecting schemes, or enacting laws for the service of their country, may be allowed, when the fumes of a luxurious entertainment have rendered them unfit for the business of the state, to spend the evening at a lady's rout.

There are also men of genius, whose severer studies demand relaxation. To them the card-table is of singular utility. The company of ladies brightens their ideas, polishes their manners; and prevents that superciliousness, spleen, and misanthropy, which is too often contracted in the pursuits of learning and philosophy. And how much more elevated is this diversion than that of the Roman consul, who amused himself with gathering cockle-shells; of the Spartan monarch, who rode upon a hobby-horse; or of the sage philosopher, who diverted himself in playing with his cat!

FOREIGN ARTICLES.

Sammlung der Streitschriften, so das Buch Clavides in Dannemark veranlaßt hat; or, a Collection of the controversial Publications, occasioned in Denmark by the Book entitled Clavides. In two Parts. 408 Pages in small 8vo. Copenhagen. (German.)

THE book entitled Clavides is a poem in German hexameters, published in 1779 by Mr. August Hennings, counsellor of state. Its subject is the severe proceeding of the court inquisition of Madrid against the unfortunate Clavides; and its object, to inculcate and enforce religious toleration. In order the better to insure the attainment of this object, Mr. Hennings had subjoined disquisitions and remarks in prose, in which he, in a very high flown style, and with an extravagant enthusiasm, insists on that duty, from reasons and motives not very consistent either with philosophy or Christianity. These fallies were noticed at Copenhagen; and their dangerous tendency by desire exposed by Dr. Schoenheyder, in a Danish journal, without any personal acrimony or invective. That critical account was by Mr. Hennings considered as an inquisition; he endeavoured to justify himself, and his answer produced several replies by professors Smith and Tode, Dr. Schoenheyder, and others, whose publications are here collected into one volume. The controversy was carried on on one side with meekness and temper, and on the other with uncommon and very indecent bitterness. For having endeavoured to prevent by some serious strictures, the bad effects of propositions and expressions inconsistent with Christianity, and for having affirmed, that what men in public stations chuse not

to think, but to speak, to write, and to print on the subject of religion cannot be indifferent to government, Dr. Schoenheyder was accused by his antagonist of a likeness to the Spaniards in Mexico; of having violated all the duties of humanity, of being a furious zealot, a phrenetical fanatic, a patron of the massacre of St. Bartholomew at Paris, &c. &c. A striking and dreadful instance this intolerance, in a preacher of religious toleration!

Nachrichten aus Sardinien, von der gegenwärtigen Verfassung dieser Insel; or, Account of Sardinia, and of the present State of that Island. 352 Pages in 8vo. Leipzig. (German.)

THIS account of a remarkable island hitherto very little known, appears to have been drawn up about 1773, in thirteen letters, written by a military officer in the Sardinian service; and seems to be both authentic and full. They contain a geographical description and an historical account of the antiquities, the political, ecclesiastical, literary, and commercial state of the country; of its productions, the climate, and the manners and character of its inhabitants.

The population of the island, it is well known, is neither proportioned to its size, nor to its natural fertility. The king never resides in it: the viceroys are changed every third year. The ascendancy of the nobility and the clergy; the poverty and oppression of the common people; the grossest ignorance of the improvements and enjoyments of other nations; the laziness of the natives, and their dull contentment with their own wretched and squalid state; the neglect of agriculture, and want of trade, are more than sufficient to account for that small population. In 1758 the seven cities and towns of the island contained no more than 53,451 people; and the whole island not above 326,445; that number has now risen to 376,000, of which the capital, Cagliari, alone is said to contain from 25 to 26,000. The power of the viceroy is very confined; as is that of the king himself, by the ancient and established liberties and privileges, which by favouring the interests of particular classes, obstruct the prosperity of the nation in general. The number of troops kept in the island is very small; so is the revenue of the kingdom, which does not quite amount to one million of Sardinian lire; this revenue arises from a land-tax of 60,000 scudi, from salt, from tobacco, monopolized by the king, from the duty of goods imported, (which at Cagliari amounts to sixteen per cent. of which the king however receives only three per cent. the nobility pay no duty;) from the exportation of corn, and other productions of the country; from the coral and tunny-fishery; from the royal seal; from the post-office; from crown-villages, and from mines. All these branches and sources of revenue have ever since the times of the Pisan, Genoese, and especially the Spanish government, been neglected or spoiled. Government is in every respect counteracted and cramped by the great privileges of the nobility. The country is perpetually draining of its cash, as its wealthiest noblemen chuse to reside and spend their income in Spain. The laws are good, but indifferently executed. The asylum afforded by churches prevails here, and is attended with all its pernicious effects. In ignorance in matters of religion, and absurdity in religious ceremonies, the natives seem to exceed all other nations. The clergy are rich, luxurious, indolent, and ignorant: and the

the state of learning, arts and sciences, in general, very poor indeed. The Jesuits had begun to collect a library, the only one in the island, and that is now shut up. The eye meets every where with large uncultivated tracts of country, and the laziness of the natives is, as usual, joined to an obstinate opposition to every innovation or improvement. . . Yet even here the order of the Jesuits was abolished without any difficulty.

The tunny-fishery is a considerable article of trade.

The viceroy receives every year, in September, lists of all the people, and an account of all the corn grown within the year, and of all the cattle in the island.

Ungarisches Magazin oder Beytrage zur Vaterlandischen Geschichte Erd-beschreibung und Naturwissenschaft ; or, the Hungarian Magazine or Contributions to the History, Geography, and general Physics of that Country. 8vo. Presburgh.

THE contents of this periodical magazine are various, interesting, instructive, and entertaining. It will be continued, and four parts, of eight sections each, will form a volume.

The first part treats of the physical constitution of the inhabitants of Hungary; of the invention of coaches; anecdotes of the life of Nicolaus Ischtwaufi; the reception of the Austrian archduchess Mary Christiern, by her bridegroom Sigismund Bathori, prince of Transilvania; of the combination of the systematical and historical study of natural history; of the arms of Transilvania first used by Sigismund Bathori; of some newly discovered Roman inscriptions in Transilvania, one of them to the Deo Azizo, or Marti Pacificatori; of the state of the district of Bistritz, in the time of the Corvini; of Wolfgang Bethlen's History of Transilvania; of a cavern near Agtelek, in the county of Goemoera; of duke John Frederick of Saxe-Gotha's imprisonment at Presburgh; of the division of the bannate of Temesch, into three counties and a military district; of the arms, figures, and letters on Hungarian coins, denoting the marks or Christian names of the counts of the chambre, and of the several mints; of the beginning of the devotion of the Calvary-hill near Presburgh, in 1694; of the numbers of people and of cattle in the kingdom of Galicia and Lodomitia, formerly a part of Poland; of anecdotes relating to the national character of the Hungarians: some extracts of John Khevenhüller's annals of Hungarian transactions in 1566 and 1572; and some records of the city of Presburgh are here likewise inserted.

Among many other curious facts and remarks, we here learn, that coaches were originally invented by the Hungarian king Matthias Corvinus, and that they got their appellation from that of Kochi, (Kotfi) now Kitsee, a village in the county of Wieselburgh. In 1523 they were become so common and fashionable, that a diet of the kingdom was obliged to forbid the nobility (who by the standing orders were bound to appear armed and on horseback), to appear in coaches at the diet. Of that history of Transilvania commonly ascribed to Wolfgang Bethlen, but here to Samuel Grondzky, of Grondy, a work very scarce in Germany, not less than ten copies are said to be found at Hermannstadt. A new and complete edition of that work is promised by a bookseller, Hockmeister, at Hermannstadt, who has obtained the permission to reprint it, without submitting it to the censure.

Observations sur le Traité de Paix conclu à Paris, le 10 Février, 1763.
270 Pages in 8vo. Amsterdam.

THE anonymous author of these observations is evidently partial. His purpose in writing them was to prove, that Great Britain has in a variety of instances infringed on the treaty of peace concluded at Paris, and abused the superiority of her navy for the destruction of the trade of France, Spain, and Holland, in the distant parts of the globe. He even pretends that the squadron sent by George I. to the assistance of the Swedes against Russia; that Anson's expedition, and the settlements of the English on the Ohio, were to be imputed to her thirst of conquests. He then introduces his observations on the chief articles of the last treaty of peace, by a short history of the disputes between England and the house of Bourbon, and by some remarks on the last war. In general Braddock's pocket-book, the French are said to have found orders from the British ministry for the conquest of Canada, and for transporting all its inhabitants to France. An anecdote which we are apt to think somewhat apocryphal, even on the single consideration of the very great numbers of the French colonists. Towards the end of the last war the French minister of the marine department himself thought their marine so absolutely irrecoverable, that he sold all the remaining ships and vessels of war to private individuals, and the naval stores in the arsenals and magazines at Brest by auction to the best bidder. . . The fourth article of the treaty in question, relating to the cession of Canada, is here minutely commented upon. Many objections are also raised against the Quebec Act, though on grounds directly opposite to those on which the thirteen American colonies so loudly complained. These appeared to be alarmed at the advantages granted to the Roman Catholics in Canada by that act: whereas our author asserts, that the very same Catholics were rather losers by it, since the seven Catholic members in the council of Quebec were, from their number, too weak to defend the rights of their Catholic fellow citizens, whose number are here estimated at 150,000 persons, against the incroachments to be feared from the sixteen Protestant members of the same council. According to an actual enumeration, the number of Protestants dispersed over Canada at the beginning of the American troubles, is here said to have amounted only to 3000 persons. The fishery allowed to the French by the peace, on the Northern coast of Newfoundland, is here said to be much less profitable than that on the Southern coast; and the fish caught on the former to be unfit for the Mediterranean trade. By many other limitations the French fisheries on those coasts were absolutely ruined. They were prohibited from fishing in the channel between St. Pierre and Miquelon, and an English commissioner appointed to observe and to seize the French fishing vessels. Yet, by the author's own confession, the number of the French fishermen on the banks of Newfoundland appears to have been in 1768 full as great, as in the middle of the last century, and to have employed and supported, not 1700, as Abbé Raynal says, but 9722 men. Sometimes, however, the French are said to have purchased to the value of two millions of livres tournois, of fish, of the inhabitants of Boston, probably for smuggled goods. In his observations on the seventh article, by which the limits of Louisiana are regulated, he relates the cession of that province to Spain, and the troubles which arose in consequence of that cession; and assures us that, but for the dis-

sension

enfi on between Philip the Vth and the duke of Orleans, regent of France, the French would at that time have evacuated Louisiana. The author complains of various oppressions of the inhabitants of the island of Grenada, but takes no notice of the very considerable privileges granted them by Great Britain.

The Negro trade of the French had nearly ceased after the peace. as they kept only the barren rock of Goree, and a few small comptoirs at Rufisco, Pordudal and Joal, with the fort of Albreda on the river Gambia. In order therefore to recover in some degree that branch of trade, the French, in 1773, purchased of the king of Damal, in the environs of Rufisco, the head-lands of Bin and Dacar.

Of those articles of the peace which regarded the Spaniards, the author pretends the seventeenth article to have been infringed by the English, by erecting fortification on the Spanish coasts where they used to cut logwood. It was not till that peace that the Spanish subjects lost their right of fishing on the banks of Newfoundland, which had been allowed to the inhabitants of Guipuscoa under certain conditions.

The conduct of the English towards the Dutch is also displayed, less minutely indeed, but not less unfavourably than that towards France and Spain. The author censures in particular the settlement on Balambangan, to the prejudice of the spice monopoly of the Dutch; but forgets the successful attempts of the French for transplanting spice-trees to the Isle of Bourbon, related by M. Sonhierat, and their attack on Hougli in Bengal, in 1759; without mentioning any thing of the connexions of the Dutch with Meer Jassier against England, or of the fruitless attempts of wresting the saltpetre trade in Bengal from the English. . . His observations on the disputes of Great Britain with North America are mere repetitions of the American publications, and deserve as little notice as those of his observations on the peace of Paris, in which he has only copied the declarations and manifestos of the belligerent powers.

FOREIGN LITERARY INTELLIGENCE.

Das Gastmahl, oder der Weise, eine Philosophische Erzählung, mis Dialogue; or, the Entertainment, or the Sage, a philosophical Tale. By Frederick Knoll. 182 Pages in 8vo. Weimar. (German.)

EUTHYPHRON entertains seven philosophers at his villa, situated on the same spot on which Periander of old is said to have once entertained seven sages. The modern Entertainment is in imitation of the ancient one, seasoned to the taste of philosophers with a variety of useful and pleasing discussions of several subjects: for instance, Whether contempt or a judicious use of wealth suits a wise man best: What opportunities misfortune affords for displaying the dignity of human nature by benevolence, patience, firmness, &c. Whether, in such cases, the male or the female sex have exerted greater magnanimity, &c.

Hermenegildi Pini de Venarum Metallicarum excoctione. Vol. I. 275 Pages in 4to, with 25 Plates. Vienna.

A general, solid, and elegantly written introduction to metallurgy, illustrated with the necessary draughts.

*Essai sur la Génération de l'Homme, par M. Calmé, D. en Médéc.
Sézanne en Brie. 47 Pages in 8vo. Amsterdam and Paris.*

One of the many fanciful hypotheses, lately broached by French physiologists, on this subject.

MONTHLY CATALOGUE.

P O L I T I C A L.

Political Memoirs, or, a View of some of the first Operations of the War, after the French Notification, as they were regarded by Foreigners: in a Series of Papers, with Notes and Reflections. To which is prefixed, an Introduction containing Thoughts on an immediate Peace. 8vo., 2s. Stockdale.

THESE Memoirs present us with a view of some of the first operations of the war, after the French notification, in the light in which, we are told, they were regarded by foreigners. But the half, and the more essential part of the pamphlet, is an Introduction, containing Thoughts on an immediate Peace. The author strongly condemns the design of granting independency to America, as a measure fraught with pernicious consequences, both to that country and Great Britain. He appeals to speeches formerly made by some noblemen now in administration, for a proof of the abhorrence in which they held the idea of such a dismemberment of the empire; and contends, that there has happened no event which ought reasonably to dispose the nation to a surrender so unparalleled in history. He maintains, that Great Britain is, at this moment, in possession of so powerful a force, both military and naval, with resources so extensive for the support of the war, that she is by no means reduced to the necessity, either of relinquishing the supremacy of her colonies, or of accepting peace from her continental enemies, on any other than honourable terms. On these points, the author addresses himself chiefly to the country-gentlemen, whom he endeavours not only to convince, by argument, of the justness of such sentiments, but to animate with a laudable ardor for the glory and interests of the nation.

Anglia Rediviva: No Defence of the Aristocratic Party, but of the King and People, mutually restored to their Constitutional Action, with the Country at large to its Dignity, and the Blessings of its free Government, by a Reform in the Representation and Duration of Parliament. 8vo. 2s. 6d. Cadell.

The design of this pamphlet is to recommend the new doctrine of altering the representation, and shortening the duration of parliament. To enforce the expediency of these changes, the author stigmatizes, in general terms, the conduct of the house of commons for the last fourteen years; a period in which, he alleges, this part of the legislature was entirely under the influence

ence of the administration. If this charge were supported by fact, it would doubtless justify the having recourse to the most effectual means for preventing such compliances in future. But, so far as we can perceive, the imputation is founded merely upon the authority of this writer, who seems to confound a concurrence of sentiment with an undue obsequiousness to ministerial direction. The world has been greatly mistaken, if the last change of the ministry was not effected by some motions made and carried in the house of commons; and if this was really the case, with what shadow of justice can the author affirm a collusion to have subsisted between those ministers and the representatives of the people?

Another reason suggested for changing the mode of representation, is to diminish the power of the aristocratic part of the constitution, which, it is affirmed, exercises, at present, too great an influence in elections. We shall not enter upon the enquiry, whether the balance of the constitution is not, in these times, in greater danger from the encroachments of the democratic than of the aristocratic power; but should the proposed mode of representation be adopted, the most probable consequence would be, that seats in parliament becoming less desirable, they would be occupied chiefly by the relations of great families; and therefore, that the inconvenience, which it is the design of the projectors to obviate, might, instead of suffering any essential diminution, be actually increased. The British constitution has long subsisted with public happiness and glory under its present form; and it still, we hope, may subsist, unless faction and innovation, the most destructive enemies of government, shall, in the end, be able to overturn it. Let the injuries of time be repaired with prudence, and the effects of accidental violence be restrained; but let us not, in the rage of reform, endanger the pillars of a political fabric the noblest ever raised by human skill.

Thoughts on the present War. With an impartial Review of Lord North's Administration, in conducting the American, French, Spanish, and Dutch War; and in the Management of Contracts, Taxes, the public Money, &c. 8vo. 1s. 6d. Dilly.

This pamphlet is said, in an advertisement, to have been written during the late short administration of the marquis of Rockingham, to whose measures the author seems much attached. It contains a review of lord North's administration, in conducting the American, French, Spanish, and Dutch war; and in the management of contracts, taxes, the public money, &c. According to this writer, it is impossible to find, in the whole of lord North's administration, so much as one step, which has any pretensions to good policy, or even to common sense. We hope this honest clergyman, who appears to have more ingenuity than candor, has transferred his whole stock of charity to lord North, and his colleagues; for it would require no small degree of that virtue to hide the multitude of political sins, of which he has accused them.

Sketch of a Conference with the Earl of Shelburne. 8vo. 6d.
Denham.

This Sketch relates to a conference between the earl of Shelburne and some gentlemen, who were deputed from the committee of the protestant association, on the subject of the act of parliament in favour of popery. The delegates appear to have exerted themselves on the occasion with great zeal; and we find that lord Shelburne has paid them some compliments on their eloquence.

A Letter addressed to the Abbé Raynal, on the Affairs of North America. In which the Mistakes in the Abbé's Account of the Revolution in America are corrected and cleared up. By Thomas Paine, M. A. 8vo. 1s. 6d. Dilly.

The opportunities of information possessed by Mr. Paine have enabled him to refute many observations which appear in the history of the revolution of America; a work which has been imputed to abbé Raynal. In general it is proper to remark, that he throws a great deal of new light upon American affairs.

Concerning the declaratory act, which succeeded the stamp act, he holds out several pertinent strictures. On the subject of the paper-money of the Americans, he is more full and explicit than any preceding writer. Upon the difficulty of subduing America, and upon the proper method of concluding a peace, he has likewise exhibited observations which are certainly of great utility and moment. But he is obviously animated with a party-spirit that is violent and acrimonious. His contempt of the policy of Great Britain is petulant and unwarrantable. His admiration of Congress is beyond all bounds; and one would fancy, from his conclusions, that the ministers of England were sottishly stupid, or frantically outrageous, while the directors of America were prophetically penetrating, and profoundly wise. His treatment of abbé Raynal, who is infinitely superior to him in genius and ability, is peevish and farcical. His passions, which appear too often, do an injury to his argument; and though his letter is instructive upon the whole, it is yet read with pain. In point of language, his performance does not deserve high praise. His expressions are sometimes forcible; but it cannot be said that he has either attained to correctness or elegance.

A Letter in Defence of Mr. Fox and others. 8vo. 1s. Debrett.

This pamphlet contains the overflowings of faction. Abuse is substituted for argument, and impudence for wit. Extreme rudeness, and a total want of information, are its characteristics.

Remarks upon the Report of a Peace, in Consequence of Mr. Secretary Townshend's Letter to the Lord Mayor of London, Bank Directors, &c. 8vo. 1s. Stockdale.

The mock defence of lord Shelburne was violent; but this production of the same author far exceeds it in fierceness and atrocity. From the beginning to the end it is wildly and absurdly passionate. When a writer has truth for his foundation, he is naturally

naturally disposed to employ reasoning and argument: when he is the partizan of a faction, he as naturally gives way to his partiality and his prejudices. The present author is too warm to command himself. He exhibits disgraceful charges against the earl of Shelburne; but he does not support them. His unauthenticated calumnies recoil upon himself; and, instead of fixing any infamy upon his lordship, they press against their propagator. This is by no means the proper method for conducting political disputes; and such questionable opposition tends not to humble, but to exalt the accused. After perusing seriously this piece, we are sorry that we must totally disapprove of it; and that we must pronounce it to be far inferior to the former production of the same pen.

A Letter to the Earl of Shelburne, on the Subject of Mr. Secretary Townshend's Letter to the Chairman and Deputy Chairman of the East India Company. 8vo. 6d. Debrett.

It is evident that this performance has proceeded from a zealous friend to Mr. Hastings. He is afraid of the recall of this gentleman from India, and is very earnest to convince the earl of Shelburne not only of his abilities, but of his integrity. His letter is artful, but his arguments appear not to be convincing. We believe, notwithstanding what the author asserts, that there are few impartial men who can be of opinion that Mr. Hastings has, on every occasion, conducted himself both with wisdom and virtue.

A Letter to the First Belfast Company of Volunteers, in the Province of Ulster. By a Member of the British Parliament. 8vo. 1s. 6d. Debrett.

This letter is ascribed to lord Beauchamp. It contains very fully his opinion upon Irish affairs. He is afraid that the independency of Ireland is not yet completely established; and it is his anxious wish that the legislative power of that country should be fixed upon a basis that would obstruct forever any interference from England. He acknowledges himself to be a zealous friend to both countries. He thinks that Great Britain should give a clear and definitive renunciation of her legislative authority over Ireland; and without this is done, it is his opinion that the inhabitants of that country will remain in an uneasy state of suspense. In expressing his sentiments he is easy and perspicuous; and, in this factious period, we must commend highly his moderation and temper.

A Letter to Lord Viscount Beauchamp, upon the Subject of his Letter to the First Belfast Company of Volunteers. 8vo. 1s. Debrett.

In this performance the letter which we have just noticed is criticised with great freedom. The author is of opinion that no farther concessions from Great Britain to Ireland are necessary. He imagines that from what has been already done, the independency of the latter country is fully established. His re-

marks are sometimes sensible and acute; but, in general, he seems more desirous to animadvert on lord Beauchamp than to illustrate the political topic in which he has engaged. In matters of a public concern, writers should be careful to distinguish themselves by candour and patriotism.

An Address to the Right Honourable Henry Grattan, Esq. by the Independent Dublin Volunteers. 8vo. 1s. Debrett.

The design of this address is to enforce a formal renunciation, on the part of Great Britain, of all legislative authority over Ireland. The prejudice of the Irish seems to be so much bent on this subject, that, in the intemperance of their zeal, they cannot refrain from expressing a jealousy of some characters which were formerly extremely popular among them.

Characters of Parties in the British Government. 8vo. 1s. 6d. Robinson.

A great deal is attempted in this performance. It affects to exhibit the variations of parties from the earliest times of our history to the present æra. In the old portions of our story the author is ill informed; and he is not better acquainted with recent transactions. He has much apparatus and formality; but is seldom instructive. With regard to argument and matter, he is shallow; and his composition and style are feeble and diffuse.

The Corrector's Remarks on the first Part of His Majesty's Speech to Parliament. December 5, 1782. 8vo. 1s. Debrett.

These remarks are written in a style not much dissimilar to what was used by some of the speakers on the address. The author attacks the speech chiefly with ridicule, but has likewise recourse occasionally to argument. In managing the latter, however, he seems not entirely consistent. He censures, as unconstitutional, the exertion of the prerogative, in that part of the speech that relates to America, at the same time that he holds the independence of America virtually recognized by the address presented to his majesty in the last session of parliament.—The independence of America is an object of such importance, that we hope it will meet with mature discussion, before it be sanctioned by any branch of the legislature.

Proceedings of the County-Meeting held at Mansfield, October 28. 8vo. Burbage, at Nottingham.

This meeting was summoned with the view of moving for a petition to parliament, respecting the so much agitated change in the representation of the people. The measure, it seems, was strongly urged by several speakers, and received the approbation of the assembly.

Speech of the Right Honourable Charles James Fox. 8vo. 1s. Debrett.

This speech was delivered at a meeting of the electors of Westminster, on the 17th of July last. It contains Mr. Fox's *ostensible* reasons for his resignation of the office which he lately held; and is particularly calculated to cast an odium on the character and

and conduct of the present minister; in which, however, the author's prejudice seems too violent to procure him the favour of those who judge with candor on the subject of political animosities.

A Reply to the Defence of the Earl of Shelburne. 8vo. 1s.

H. Payne.

Of the pamphlet which is the object of this reply, we gave a general account in our last Review, where we mentioned the great prejudice betrayed by the author in characterizing lord Shelburne and Mr. Fox. The writer of the Reply, after a few introductory remarks, proceeds to the misrepresentations of the *defender*; the most material of which he either confutes or exposes to ridicule; and he endeavours, upon the authority of lord Shelburne's speeches in parliament, to place the conduct of that nobleman in a light which is favourable both to his consistency and patriotism. To such facts and observations which can alone be decisive of public characters, political disputants ought to restrict their attention, and not deviate, as even the author before us has done, into the antiquated distinctions of Whig and Tory, which have long been the subject of ridicule, and it is full time to explode.

The Recovery of America demonstrated to be practicable by Great Britain, upon Principles and Deductions that are clear, precise, and convincing. 8vo. 1s. Wilkie.

Could the author demonstrate this proposition to the satisfaction of the public, he would be justly entitled to great praise; but we are sorry to find, that, in the prosecution of his attempt, he is obliged to have recourse to such *data* and *postulata* as cannot be admitted by any sober politician, however speculative. He judiciously enough observes, that it ought to be the endeavour of the British ministry to procure on the continent such alliances as might serve to balance the present confederacy against us. But, strange to tell! these alliances, he informs us, are to be solicited by committing depredations on the commerce of his Prussian majesty; and, for the chance of arrangements which might eventually result in our favour, in other nations, we ought immediately to embroil ourselves with one of the most formidable powers of Europe. This is so extraordinary an expedient for obtaining an advantageous peace, as we never imagined could be suggested by any political theorist, who had not acquired his political principles from Utopia.

A Letter from Mr. Dawes to John Horn Tooke, Esq. 8vo. 1s. Stockdale.

In a speech to the freeholders of Middlesex, assembled at Hackney, on the 29th of May last, Mr. Horne asserted the doctrine, that representatives in parliament are the attorneys of the people. This erroneous proposition Mr. Dawes refutes in the present letter, in which he maintains, with great strength of argument, that representatives are chosen not for local but general advantage, and are not more responsible to their constituents than to the rest of the community.

POETRY.

P O E T R Y.

A Versification of Sir Jeffery Dunstan's most gracious and sentimental Speech. 1s. Debrett.

A burlesque parody, which, though not remarkable for wit or humour, has a sufficient portion of that pertness which often characterizes such productions.

Sonnets to eminent Men: and an Ode to the Earl of Effingham. 4to. 1s. Murray.

These verses appear to be the tribute of friendship and esteem. They consist of five short epistles, and an ode; in all which the author addresses the several persons in a strain of compliment suitable to their respective characters.

The Naval Triumph. A Poem. 4to. 1s. Kearsley.

The author of this poem has chosen for his subject an action transcendently memorable in the annals of Great Britain. He celebrates the victory on the 12th of April, in a strain, we must acknowledge, not unworthy of that glorious event. The poem is distinguished by the splendor of its imagery, and entertains the imagination with the exuberant enthusiasm of poetical panegyric.

Verses addressed to Mrs. Siddons, on her being engaged at the Theatre-Royal, Drury-Lane, in 1782. By the Rev. Mr. Whalley. 4to. 1s. 6d. Cadell.

This is written in the form of allegory, which, though not ill-designed, is protracted to a length that is tedious; and it is sentimental rather than descriptive.—It affords us great pleasure to find, that merit, so extraordinary as that of Mrs. Siddons, meets with more essential retribution than the praise of the Muses. But humanity has its claims no less than theatrical excellence; and we wish, for the honour of the nation, that the public showed as much generosity to the objects of real, as to the heroine of fictitious distress.

Ierne Rediviva: an Ode inscribed to the Volunteers of Ireland. By the Rev. Thomas Maurice, A. B. Chaplain of his Majesty's 97th Regiment. 4to. 1s. Doddsley.

This poem bears no marks of invention or genius. The thoughts are insipid; the manner cold; the verse prosaic.—The subject required animation and spirit. The plan of the composition demanded also no common share of splendour and fire. But the author disappoints every expectation which he ought to have gratified, and exhibits neither the rapture of the patriot, nor the enthusiasm of the poet.

A Contemplative Walk. By William Mugliston. 4to. 6d. Cox, at Nottingham.

It appears from an advertisement, that the author has some time since published proposals for printing a volume of poems by subscription, as soon as he should be favoured with such a commission from two hundred; but this design, from the want of friends,

friends, not meeting with encouragement, he has been induced to publish this little piece as a specimen. The Contemplative Walk is with his wife and children, in the parks of George Morewood, esq. at Alfreton. It is written in blank verse; and candour must acknowledge, that it contains, at least, an amiable picture of domestic innocence and simplicity. Mr. Mugliston seems entitled to the patronage of the benevolent, for other considerations than that of his poetry; for we understand that he is the same manufacturer of hosiery at Alfreton, who published last year some pertinent remarks on the subject of wool.

The Call of the Gentiles: a Poetical Essay. By the Rev. Spencer Madan, M. A. 4to. 1s. Doddsley.

The Kissingbury estate has produced few, very few tolerable poets. The genius of the place is *poetarum arida nutritrix*. The poetical bantlings, which she has brought up, have scarcely derived the least inspiration from her fostering care. They are, in the words of the present poet, 'unweeting babblers all.'

The successful candidate for the year 1782, is not inferior to the generality of the Kissingbury bards: nor can we affirm, that he is in any respect superior. His poem consists of about two hundred and fifty lines. But more than half of them are employed in settling preliminaries, in the business of introduction, invocation, and digression. Among those, which bear some affinity to the subject, the following are as pertinent and poetical as any we can extract.

'But not to Israel's haughty sons alone
Came the glad tidings of a Saviour born;
Not so repuls'd th' Almighty's outstretch'd arm,
Not so confin'd his love! the dove-like form
Of mercy, issuing forth, thro' every clime,
Flies to and fro, to earth's extremest verge,
Speeds her light way, and plies her eager search,
Unwilling to return if chance she find
Whereon to rest her foot! long-time intent
O'er thee, Judæa, self-devoted land!
With many an anxious pause and circling flight
The mystic wanderer hung! Full oft she sought
Thy tow'rs, Jerusalem, thy fated walls,
And wept o'er all the scene! Full oft she call'd,
(E'en as a hen collects her callow brood)
And yet ye would not! "O ungrateful race!"
In deep despair the lovely exile cried;
Then shook soft pity from her wings—and fled.—
Happy the few, on whose selected heads
The plenteous day-spring from on high descended
In kindly visitation! Happy thee
On whom that show'r of heav'n-born pity fell;
—Nor fell unfruitful'—

Here

Here we have *Mercy*, in the shape of a *dove*, weeping over Jerusalem, and *shaking pity* from her wings, in the form of a *day-spring*, or a *shower*. Such incongruous images are too common in the writings of our modern bards; but are utterly inconsistent with what may be called a pure, classical, and unaffected simplicity.

A Collection of Prose and Verse. By James Landells, M. A.
12mo. 2s. 6d. Law.

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D I V I N I T Y.

The Seventeenth Article of the Church of England paraphrased and explained. 8vo. 6d. Evans.

The author paraphrases the Article, and subjoins some annotations, in which he observes, that the doctrine of reprobation is not once mentioned in the Articles of the Church of England; that, on the contrary, the thirty-first Article tell us, the offering of Christ was the perfect redemption of the whole world, in conformity to the scriptures, which assure us, that our Saviour gave himself a ransom for all men; that the church allows, 'we may depart from grace given;' and consequently, that she cannot be understood as asserting the doctrine of absolute predestination and election, which implies an impossibility of falling from grace; that, agreeably to the doctrine of the seventeenth article, St. Paul says, he himself, though a chosen vessel, was liable to become *adonumos*, a cast-away, or reprobate; and, lastly, that the word *elect* denotes choice and eminent Christians.

This is a laudable attempt to rescue the seventeenth Article from the absurdity of the Calvinistic construction, and to reconcile it to reason and scripture.—We differ, however, in some respects, from this learned writer; apprehending, that St. Paul by predestination only means God's determination to call the Gentiles to partake of the privileges and blessings of the Gospel; and that the words *elect*, *chosen*, &c. are usually applied by the sacred writers to Christians in general, and not individuals.

The great Duty and Delight of Contentment. By E. Harwood, D.D.
small 8vo. 1s. 6d. Robinson.

The author explains the nature of contentment, and then considers the arguments and motives to the practice of this duty, which reason and religion suggest.

The motives which he particularly points out, are these: that we ourselves and all our concerns are perpetually superintended by an omnipotent, a perfectly just, and infinitely good Being; that every particular station, in which we are placed, is of God's appointment; that there is no condition, in the present scene of things, without its troubles; that most probably we enjoy more than is sufficient for the real occasions of life; and that there are many thousands who suffer greater unhappiness and misery than ourselves.

These

These arguments are clearly stated, and strongly enforced, with a laudable spirit of piety and resignation on the part of the learned and ingenious author, who, as we are informed, is unfortunately labouring under a stroke of the palsy.

On this occasion we shall take the liberty to suggest one reflection, by way of apostrophe to the humane and compassionate.

Reader, if thou art rich and powerful, remember, that, in such instances as this, Providence not only tries the patience and resignation of the *sufferer*, but the humanity and beneficence of *THYSELF*, and of *EVERY MAN*, who has it in his power to be a friend, a patron, and protector to merit in distress.

We do not by any means intend that this should be considered in any other light than that of a general observation on the dispensations of Providence. For, with respect to the author of this tract, we have the pleasure to add, in his own words, 'that the benevolence of his friends has rendered his situation, in his present calamity, comfortable and easy.'

Thoughts on Polygamy. By James Cookson, A. B. 8vo. 6 s. in Boards. Cadell.

This work is divided into two parts. In the first, the author makes some general observations on marriage as a divine institution, on fornication, whoredom, adultery, concubinage, and polygamy; and considers the sentiments of Mr. Madan on those subjects. He then shews, what parts of the Mosaic law were local and temporary.

In the second part, he proves, that polygamy is an offence against the divine law, repugnant to nature, to reason, and common sense, and detrimental to civil society.

In the course of these disquisitions he vindicates the fathers against the misrepresentations of Mr. Madan; and shews that, with respect to the Jews, their attachment to heathen customs, and other peculiar circumstances, rendered it expedient for Moses to connive at polygamy amongst them; but that the practice of the most eminent patriarchs cannot be proposed to us, as a pattern of imitation.

At the conclusion he endeavours to vindicate the laws of England, relative to marriage.

Mr. Cookson appears to be a young writer of learning and ingenuity, rational in his notions, and active in the cause of truth, morality, and religion. We only wish, that his book, which is extended to five hundred pages, had been more concise: his readers, in that case, might have been more numerous, and his refutation of the Madanean system equally satisfactory.

Letters from the late Rev. James Hervey, A. M. to the Right Honourable Lady Frances Shirley. 8vo. 3 s. Rivington.

This publication consists of one hundred and eighteen letters, written by Mr. Hervey to lady Frances Shirley, between the beginning of the year 1750, and the 16th of December 1758, nine days before the death of the author.

It is observed in the preface, 'that Mr. Hervey appears the same admirer of Jesus in the closet, as in his pulpit; in his private correspondence, as when writing for the public.'

This is very true; but it must be remembered, that he was writing to lady Frances Shirley.

Though piety, and a grateful sense of the blessings we receive from the divine Author of our religion, are amiable virtues, yet few readers, except the saints of the tabernacle, will be able to peruse these Letters without disgust. The name of Jesus Christ is introduced on every *frivolous* occasion, till it loses its effect; like the cant of a beggar, who solicits the benevolence of every passenger, by constantly repeating, that is, idly profaning, the name of God.

M E D I C A L.

Observations on the Means of Preserving and Restoring Health in the West Indies. small 8vo. 2s. Dilly.

This is the work of Mr. Rollo, the author of the *Observations on the Diseases of St. Lucia*, which we mentioned, with respect, in our Review, vol. lii. p. 78.—We admire, in this little manual, his knowledge, his attention, and his benevolence, and would strenuously recommend it to every officer on that service. The *higher powers* might also attend, with advantage, to his directions for the soldiers, which are founded on reason and experience.

He recommends it as a general plan for each person, to take a small quantity of bark every morning, on their arrival in the West Indies, and to continue it till they have taken about two ounces; and strongly inculcates the necessity of cold bathing. To this, we may be allowed to add a gentle cooling laxative, or the acid fruits, in a moderate quantity. We are convinced, from our enquiries, that they would materially assist each other.

His observations, on the means of preserving health, are comprehended under the following titles: Climate, Sun, Night-air, Rain, Situation, Effects peculiar to the West Indies, Lodging, Dress, Diet, Employment. On the means of restoring health, he treats of change of Air, Diet, Dress, and Employment. On each subject his observations are clear and judicious.

He avails himself freely of the labours of Monro, Lind, and Hillary; and, if we at all except to his authorities, it is to that of the poetical Armstrong, who we fear has, in some instances, sacrificed reason to sound, and medicine to poetry.

A Treatise on the Medical Properties of Mercury. By John Howard. 8vo. 2s. Longman.

In this treatise the author confines his observations on mercury to its anti-venereal qualities, which he considers under the two distinct modes of cure, namely, salivation and the alterative method. In inveterate cases, he gives the preference to the former; and declares in favour of unction as the most successful method of exhibiting this remedy.

M I S C E L.

MISCELLANEOUS.

Advice to the Officers of the British Army. small 8vo. 2s.
Richardson.

This little tract is one of the severest satires which we remember to have seen; it is similar to Swift's advice to servants; and, by the ironical reason for each direction, conveys the keenest reproof for conduct which would disgrace the lowest followers of a regiment. We would recommend this agreeable monitor to the army in general; a good officer will be as little affected by these sarcasms as a respectable divine by Foote's Minor, or an intelligent physician by Garth's Dispensary. If there are any who, from youthful impetuosity; or a misplaced confidence in their own conduct and abilities, have realized this satire, we would advise them publicly to join in the laugh at the author's wit; and privately, by cool reflection, to discover their errors; and, by a serious and determined resolution, endeavour to amend them.

The author has very politely concluded with the well-known adage, *qui capit, ille facit*; so that no one can pretend to be angry, who does not appear to feel the force of his ridicule, and to acknowledge its justice.

Biographia Dramatica, or, A Companion to the Playhouse: containing Historical and Critical Memoirs, and Original Anecdotes, of British and Irish Dramatic Writers, from the Commencement of our Theatrical Exhibitions; amongst whom are some of the most celebrated Actors. Also an Alphabetical Account of their Works, the Dates when printed, and occasional Observations on their Merits. Together with an Introductory View of the Rise and Progress of the British Stage. By David Erskine Baker, Esq. A new Edition: carefully corrected; greatly enlarged; and continued from 1764 to 1782. 2 vols. 8vo. 10s. Robinson.

We have had a variety of Companions to the Playhouse; but the bulk of this work precludes it from being portable. The contents are told us by the title-page; and, as accuracy is the chief recommendation of an undertaking of this kind, which we have no reason to impeach in the present performance, we have very little doubt of its being considered as a respectable monitor; though, in giving an account of some writers, the editor seems to have been too acrimonious.

It may be necessary to inform some of our readers, that this is an improved edition of a work published some years since. We cannot give a better account of it, than in the words of the editor, at the conclusion of his very satisfactory introduction, on the rise and progress of the British stage.

The work which is now re-published, next claims to be noticed. Besides the labours of the several writers (except the last) who have been already mentioned, Mr. Baker is said to have had the use of some manuscripts belonging to Mr. Coxeter, a person who was very diligent in collecting materials for the Lives of the English Poets. That Mr. Baker possessed abilities fully competent to the undertaking, the compliments which have been paid

paid to his performance by several eminent writers sufficiently prove. The principal defect in his account arose from his omitting the places where the pieces were acted, and in not inserting the various editions of each play. He had likewise adopted Langbanc's alphabetical arrangement in the account of authors, without noting either the dates or sizes of their works, a species of information which books of this kind particularly want, and are singularly deficient in. The judgment of this writer is for the most part correct, and his criticisms well grounded; he seems also not to have suffered himself to be misled by prejudice or partiality. With every abatement which the defects belonging to the performance might warrant, it was certainly the least exceptionable and most generally approved work on the subject extant in the English language.

To correct the errors, and supply the defects of the former edition, it was found necessary to refer to the original publications of the several plays mentioned in the following volumes. Many mistakes, transmitted from writer to writer without examination, have by this means been rectified, and, it is presumed, some new information added. The principal of the present extensive collection of plays on this occasion have been consulted, and much assistance received from the information of gentlemen whose names would reflect honour on a more respectable publication than a mere catalogue can pretend to be. The present editor has not been wanting in diligence to render the work as perfect as he was able, consistent with his attention to more important avocations. He desires, however, to derive no credit from any part of it; and therefore, without apology, or solicitation for favour, commits it to the candour of the publick, to be condemned or praised as it may be found to deserve censure or approbation.

The Sublime Reader. By the Rev. Dr. John Trusler. 8vo. 2s. Baldwin.

This publication contains the Morning and Evening Prayers of the church, with all the words printed in italics, or capitals, which are supposed to be emphatical, or to require a particular stress of the voice.

There are many passages, in which a critical reader will differ from this writer, with respect to the position of the emphasis; yet, notwithstanding this difference, readers in general, and even the most accurate, may derive no inconsiderable advantage from the present essay, were they only to attend to the most useful hints, and make them the basis of a farther improvement in reading the Liturgy.

Description of the Royal George. 12mo. 1s. Walter.

The description of the Royal George contains nothing particular, though its melancholy fate may render it an object of curiosity to some readers. The more to engage their attention, they are presented with a short account of the diving-bell, and the usual methods for raising ships that have been sunk.



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